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special 8-page arts section
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FATPERSONS, UNITE!

new england's gay weekly

VOL.2 NO. 37 MAR. 8 1975

GCN COMES OUT

Welcome old readers. Welcome new readers. You are holding in your hands the "new look" GCN. It's bigger, better (we hope), and it has color.

We changed our coming out day to Monday. This means that we will be hawked on the streets with the *Phoenix* and the *Real Paper*, etc. We are also going to be distributed by a commercial distributor. That means 1,000 copies to go newsstands, bookstores and other business places. And we will still maintain our regular distribution places.

We now have 2,500 readers; 1,000 of them are subscribers. We hope to reach at least another 2,500 readers with the new distribution, but the New England sky is the limit. Maybe the next time GCN goes "new look" our readers will be old readers and trucks will carry us not just to the Greater Boston area, but to all of New England.

MCC/Worcester Becomes Church

By Julie Benavides

WORCESTER—The Metropolitan Community Church of Worcester was officially named a mission church at the MCC Northeast District Conference in New York Feb. 22 and 23rd. MCC Worcester had previously been a study group, but now with an attendance of 25-30 each week, they are on their way to becoming a chartered church. The Northeast District set a precedent by suspending the by-laws of MCC and officially naming Heather Anderson and Nancy Wilson as co-pastors of the Worcester church. They are the official team ministry in MCC. The conference also elected Heather to the newly established post of Assistant District Coordinator of the Northeast District.

The conference focused on growth both within the church and throughout the community. The Northeast District now consists of twelve church missions and study groups. The conference stressed increasing rapport and applying pressure to the established churches and especially to the

(Continued on page 3)

Legislators Talk Sex

By David Brill

BOSTON — The Massachusetts Legislature's Committee on the Judiciary "went dirty" on Wednesday, Feb. 26, as it heard testimony on various bills regarding sexual conduct.

Gay Bill

House Bill 2944, a measure repealing four sections of the state's criminal code that criminalize various types of homosexual and heterosexual conduct, was filed by Rep. Barney Frank (D-Boston), along with Reps. John A. Businger (D-Brookline), Laurence R. Buxbaum (D-Sharon), Lois G. Pines (D-Newton), Peter F. Harrington (D-Newton), Melvin H. King (D-South End), Nils L. Nordbert (R-Reading), Philip W. Johnston (D-Marshfield), Elaine Noble (D-Fenway), and seven organizations.

This is the fifth consecutive year that this bill has been filed. Then-Rep. Michael Dukakis of Brookline filed the first such legislation in 1969, and other former legislators, such as former Sen. Mario Umana of East Boston, former Rep. Paul Menton of Watertown, and then-Rep. Alan Sistsky of Springfield, sponsored the same bills in following years. The legislation was endorsed in 1974 and this year by the Massachusetts Bar Association.

Rep. Frank began the testimony on H. 2944.

He cited the "untenable position" that the current laws, which he termed unenforceable, put the police in.

Frank was followed by Ann Lewis (his sister), Recorder of the National Womens Political Caucus, who registered her organization's support for the bill. Another witness speaking in support included Charles Bonnell, a Harvard doctoral candidate whose written testimony (which included illustrations of monkeys engaging in anal intercourse) was met with much snickering by some members of the committee.

Boston Attorney Richard Rubino, counsel to every gay organization in Boston, was next. Atty. Rubino quoted from a Massachusetts Supreme Judicial Court decision of last year which cited the change in community standards that weakens the purpose for the statutes which H. 2944 would repeal. The bill would repeal prohibitions against fornication, lascivious cohabitation, sodomy, and unnatural and lascivious acts. John Kyper, a Boston legal student studying the history of the sodomy laws, and Jerry Cohen of the Massachusetts Bar Association, followed Rubino.

The committee received a letter in support of H. 2944 from Gov. Michael Dukakis.

Michael Ozella of Malden was the only person registered in opposition to



the legislation. Ozella, an activist with St. Mary's Holy Name Society who also opposed the same legislation last year, pleaded with the committee in lengthy testimony to ignore Rep. Frank, whom he called "evil," and not allow sinners the full blessings of the law.

Soliciting

Another measure on the committee's agenda was a bill filed by Rep. John F. Cusack (D-Arlington) on behalf of Boston Police Commissioner Robert J. diGrazia. The bill, H. 3535, would establish a criminal penalty for "soliciting or attempting to solicit another person to engage in an unlawful sexual act." The bill, which duplicates the California statute on the same subject (which police there use as an excuse for sending police decoys into gay bars), has interesting origins.

According to Gary Hayes, diGrazia's staff assistant assigned as a liaison with the gay community, the police have had difficulty arresting prostitutes only on the charge of prostitution. Hayes told GCN that only rarely is a conviction obtained on such a charge, and the police subsequently arrest many prostitutes on the charge of "common night walking," an equally antiquated law covered by the same statute, Section 53 of Chapter 272.

However, Hayes said that there has been a serious problem with prostitutes in the Combat Zone and in Chinatown operating during the day. He said that it would be impossible to arrest daytime prostitutes for "night walk-

ing," and offered that as a justification for the bill. He said the police were not thinking of entrapping gay men or women in bars, although the bill would include any soliciting — gay or straight — whether it happened in a bar, home, or on the street.

Police Renege

When the anti-gay implications were brought to diGrazia's attention by local gay leaders, Hayes said that it was tentatively decided to add the words "for monetary compensation" in the bill, so as to include only prostitution.

(Continued on page 20)

Beacon Hill Murder

BOSTON — David W. Coulter, 40, formerly of 120 Revere St., Beacon Hill, Boston, was murdered in his apartment late Saturday night, Feb. 22. He was a regular patron at both Sporters and Playland, and had resided on Beacon Hill for more than ten years. Since there was no sign of forced entry into his apartment, police have theorized that he was strangled by someone whom he had permitted into the apartment.

Anyone who saw David Coulter Saturday evening, or has any additional information relative to this case, is urged to contact David Brill at GCN immediately. The Boston Police Department has asked for the assistance of the gay community in solving this murder.



news notes

PENNSYLVANIA GROUPS GET FUNDING

(*Rhinoceros*) Funds seems to be "pouring" into gay oriented organizations in Pennsylvania. The Eromin Center, a clinic for counseling sexual minorities, received a \$5,000 grant from the Philadelphia Foundation. The Pittsburgh Dignity group received a \$1,000 grant from the Falk Foundation, and the Pennsylvania Department of Health and Welfare are preparing a new gay VD brochure.



Mermaid.

LESBIAN RELATIONSHIPS WORKSHOP

AMHERST — Everywoman's Center at the University of Massachusetts will sponsor a one day workshop on lesbian relationships on March 8. This is designed for lesbians only who wish to explore questions relating to how they look at themselves and their bodies, their sexuality, and how various role models are relevant to their relationships.

The workshop will run from 9 a.m. until 5 p.m. on Saturday, March 8. The cost for the day is \$12 and registrations close at noon, March 6. Interested women may register by contacting Everywoman's Center, 506 Goodell Hall, University of Massachusetts, Amherst, 545-0883.



contact

By Tom Caruso

HARTFORD—A proposed bill, banning discrimination in Connecticut because of "sexual behavior" is now under study by the state's "Human Rights and Opportunities Commission." Gay organizations in Connecticut are hoping that the proposal will be voted out favorably by the commission next month.

The final version of the bill was submitted late last month, after work by an ad-hoc New Haven group. The bill received input from Connecticut feminists including the Women's Center of New Haven, at UCONN, and the CONN. Women's Political Caucus. Also behind the bill were the Bridgeport, Norwalk, and Hartford branches of KALOS, the Gay Alliance at UCONN, and local members of the National Organization of Women.

Chris Pattee, an active feminist lobbying for the bill, is urging supporters to write their local State Senators and Representatives in care of *The State Capitol, Hartford, Ct. 06106*. "Written support for the bill is all my friends who've come out seem so much happier and freer, once they're in the open."

Page 2

"GAY ALTERNATIVE" GETS GRANT

PHILADELPHIA (*The Gayzette*)—The *Gay Alternative*, a Philadelphia quarterly, has been awarded a \$450 general grant by the New York based Coordinating Council of Literary Magazines. The Council, which is funded by the National Endowment for the Arts, is an agency specifically established to encourage the publication of small, non-profit literary magazines.

Other gay publications which have recently received Council grants are the *Amazon Quarterly*, *Gay Sunshine* and *Fag Rag*.

The *Alternative* grant was awarded in the form of matching funds. Four hundred and fifty dollars, in contributions and donated services, must be raised by July 1 in order for the *Alternative* to receive the full grant offered by the Council.

According to the current coordinator of the *Alternative*, Joe Paradin, a major use of the grant will be to improve the printing quality.

PORTLAND GAYS WIN PROTECTION

PORTLAND, Ore.—Portland, Oregon has recently become the 16th city to win protections for gay people. The new law protects employment in the municipal government.

Other cities which have passed gay rights legislation of some kind include East Lansing, Ann Arbor, Detroit, San Francisco, Berkeley, Palo Alto, San Jose, Seattle, Columbus, Minneapolis, St. Paul, Ithaca, Alfred (N.Y.) and Washington, D.C.

important at this time," she told GCN. Ms. Pattee also urged anyone who knew of a case of discrimination directed against a gay in Connecticut to report details of the incident. "All names and locations will remain confidential," she explained. Ms. Pattee can be reached at: 174 Howard Avenue, New Haven, Ct. 06519; 787-5479.

HARTFORD—The student newspaper at the 'University of Hartford' (*Acme News*), has drawn the praise of local gay organizations for its liberated ideas on homosexuality. In a February 5 front page article entitled "Three Stories: The Gay World at the University", three admitted gay students briefly discussed their experiences in accepting and understanding their sexuality.

The article's author opened the story by describing the three student subjects (two women and one man) as "sensitive, intelligent, self-confident people." He also defended their choice of life-style, saying: "They are not freaks. Their choice of sexuality is merely different, not a perversion or sickness or insanity. It is a courageous becoming."

And highlighting the newspaper's liberated views was an editorial by Susan Fowler entitled: "Trying To Get It Straight." In it, Ms. Fowler (an admitted heterosexual) noted that "being gay means nothing...; sexual preference has no relationship to everyday life. Gay people, by virtue of the fact that they must choose to define themselves, have that much more identity, life, control of their destiny—

MIDWEST GAYS CELEBRATE

WEST LAFAYETTE, Ind.—Nearly 200 gay midwesterners braved icy roads and freezing rain to attend what was probably the first major gay social event in Central Indiana—a gay Valentine's Day Dance and Swim Party, sponsored by the Purdue University Gay Liberation Front. Held at the Holiday Inn, the dance drew gay women and men from Muncie (Ball State University), South Bend, Chicago, Bloomington (Indiana University), Indianapolis and as far away as Iowa.



Triskelion.

NEW MEXICO GAY GROUP ORGANIZES

ALBUQUERQUE—Juniper, a gay group at the University of New Mexico, has just been organized in Albuquerque. The group has been accepted as a charter member of the student organization, and has access to office space but has been frustrated in efforts to get funding from the student senate. The student senate refused the itemized budget on two separate occasions for "moral reasons." Juniper is attempting to organize a cultural program, presently publishes a newsletter called "Lavender Wing", and has begun training sessions in peer counseling.

ROMAN CATHOLIC PRIEST CENSURED

PHILADELPHIA (*The Gayzette*)—Father Robert Nugent, a founding member of the Philadelphia chapter of Dignity, has been censured by the Archdiocese of Philadelphia. A letter recently sent from the Office of the Chancery to all priests in the Archdiocese claimed that Father Nugent "unilaterally breached his ordination promise to serve the diocese." The letter also forbade Nugent to perform his priestly duties and threatened that he would be "subject to penalties" if he did so.

Father Nugent, who recently testified in favor of the Philadelphia gay rights bill, believes that his action was taken as a result of his testimony, which ran counter to the position taken by the official diocesan representatives at the hearing. A diocesan spokesperson refused to admit the connection between the letter and Nugent's testimony. The diocese has refused to furnish either Father Nugent or *The Gayzette* with a copy of the letter, although Nugent did receive a modified version of the original document.

The letter, which Father Nugent believes is damaging to his reputation, has already created protest among those who have seen it, including a seminary professor and a number of priests and nuns.

Observers of the situation suggest that a protest by concerned gay people would be helpful on behalf of a person who has put his career and reputation on the line for gay rights.



Runner of Strawberry.

NU Gay Lib Day

BOSTON — The Northeastern University Student Federation will sponsor a day of Gay liberation activities on campus March 13.

Acting on a proposal from the Federation Minority Affairs Committee (MAC), the student government will be forming a one-day speakers bureau on topics of interest to the gay community and those concerned about gay issues. Federation members will ask department heads and professors to let the speakers into their classrooms on Thursday, March 13.

The MAC is in the process of putting together a list of speakers from the gay community who would be willing to come on campus either during the day, to speak to students, or during the evening at a public forum to be held in the Student Center.

Speakers hopefully will include representatives from service organizations, such as the Youth Advocacy program, the Gay Alcoholics Anonymous, and the Homophile Community Health Service. Gay professionals will be asked to come onto campus and speak to nursing, teaching and engineering classes. Gay liberation activists will be asked to speak to political science and sociology classes, and gay academics will be asked to speak to history, religion or philosophy classes.

The evening event will feature Barney Frank and Elaine Noble, along with those who spoke during the day to classes. It is tentatively scheduled for 7:30 at the El Center Women's Lounge, off the Ballroom.

No one on the Federation could remember any Gay activities or groups on the Northeastern campus in the past, and Minority Affairs Committee members are hopeful that this will break the ground for ongoing activities by gays.

Northeastern is the largest private university in the country, with some 35,000 students. MAC members estimate that there would be between three and ten thousand gay men and women on campus.

Federation Special Events co-ordinator Glenn Trindade will be heading up logistics and publicity for the day, working with members of the MAC.

The MAC has recently been organizing student participation in the civil rights movement through the National Student Coalition Against Racism, and is sponsoring a Native American cultural day similar to the Gay Activities day.

The MAC invites all to help organize the Gay Activities day. They may be contacted through the Student Federation, 162 El Center, or by calling 437-2654.

National Gay Archives

A national gay archives, as projected by the late Dr. Howard J. Brown, is being established by the committee of gay activists formed by Dr. Brown to carry out the project.

According to committee coordinator Barbara Gittings, the archives is intended to bring together gay-related personal papers of prominent homosexual women and men, as well as books with homosexual themes and every kind of gay movement material.

The committee is having preliminary discussions with representatives from the New York Public Library about housing the gay collection at the library's famous Fifth Avenue location.

Establishment of a national gay archives was one of Howard Brown's last major projects in his endeavor to leave a legacy of works benefitting future generations of gay people.

In the weeks before his death on February 1, 1975, Dr. Brown had expressed to the archives committee and to friends his intention to will his Greenwich Village home to the national gay archives so that proceeds from sale of the house would provide some endowment capital to help finance the collection. In addition, he had urged other gay persons with valuable assets to consider making funds available to the archives by similar legacies which he forthrightly called "death monies."

Gay authors such as Martin Duberman and Merle Miller had been contacted by Dr. Brown and had responded enthusiastically to the idea of offering their gay-related personal papers to a central collection of gay materials and memorabilia.

"I am excited by the possibilities," says Dr. Duberman. "As a professional historian I'm keenly aware how little is known of our history as gay people. An archives such as Howard Brown envisioned would be the single most



GCN's beloved Uncle Jimmy Saslow, who is leaving us to seek fame and fortune in New York. (Actually, folks, the job situation in Boston forces many of us to search elsewhere.) Best of luck and a million kisses and hugs from a staff who will sorely miss that infamous Monday night personality.

important step in recovering our own past."

Committee members are going ahead with negotiations for space for the collection and with plans for basic operation of the archives. They are also arranging to receive contributions or pledges both of materials and of financial aid from individuals and organizations. Those interested in helping the committee to launch the national gay archives can contact coordinator Barbara Gittings at P.O. Box 2383, Philadelphia, PA 19103, phone (215) 382-3222.

"There have been other proposals in the movement for an archives," says Ms. Gittings, "but I feel we can build on Howard Brown's work and within the coming months set up a gay archives second to none."

e-GAD: An Analysis

By Ian Johnson

Mr. X: "Remember that brassy, pushy woman who carted all those dykes and faggots through the State House last year?"

Mr. Y.: "Do I remember! The audacity — through our State House! There ought to be a law against . . ."

Mr. X.: "Ya, well, she is now Representative Elaine Noble."

Mr. Y.: (Silence)

BOSTON — Sensing victory within their grasp, gay people from all over Massachusetts will converge on Beacon Hill Wednesday morning, March 5, to lobby their legislators.

Gay Americans Day (GAD) last year was credited with having a major impact on legislators. Sources such as Rep. Barney Frank were amazed at the response, which indicated that many lawmakers dealt with gay issues in serious terms for the first time. Previously, gay rights had been a joke on the Hill, with most legislators feeling that "no one really cared, except a few gay people, and where are they anyway? — certainly not in my district!"

The shock of hundreds of open, proud and demonstrative gay people, not only in their district, but in their office, was a definite consciousness-raiser. Although the bills did not pass, fully one third supportive vote in both branches of the Legislature was considered by Frank and others as a

fine beginning, since the bills' supporters had expected much less backing.

GAD was also a consciousness-raising process for many of the gays, who, realizing that "someone as ignorant as that" representing them, became involved in the electoral process for the first time.

In last November's election, backers of the gay bills swept the state wide offices. Numerous legislators who voted against the bills lost and many new pro-gay legislators were elected with the help of gay groups. Voting for the gay bills proved to be no handicap at all in the elections.

There are now over 20 legislative sponsors for this year's bills; the support is no longer limited to the "liberal" areas, but includes legislators from such unlikely areas as Framingham, East Boston, Attleboro, Charlestown, and Cape Cod. The present anti-discrimination legislation is endorsed by the Governor, Lt. Governor, Secretary of State and Attorney-General.

For the first time, political sources who are hardly prone to undue optimism report that chances of passage of the anti-discrimination bills is now at least 50-50. At the same time there is a certain apprehension among the organizers and community, which ranges from "After New York, I'll believe it when it happens" to an

(Continued on page 6)

Bills Win P'Town Support

By Laura McMurry

PROVINCETOWN — After a short discussion and earlier study, the five-member Board of Selectmen of Provincetown voted without dissent to endorse all three gay rights bills, H.2848, H.2849 and H.2944, in a meeting Monday evening, Feb. 24.

Consideration of the bills came after a long evening of argument over the eviction of a fish-packing firm from the Town Wharf. Selectman Carl Cummings presented the content of the gay bills, and local resident Bill Damon introduced Ed May from Gay Legislation '75 who answered questions. After hearing about the case of Edward Rastellini who was murdered while in prison on a "crime against nature" charge, Selectman William White moved that the board endorse the legislation and Selectman Warren Alexander seconded the motion. After the vote and the responding round of applause from the audience, Board Chairperson "Rocky" Taves said, "Well, at least we made someone happy!"

Letters citing the contribution of homosexuals to the Provincetown community and the civil rights issues involved are being sent to all three state legislative committees and to Rep. Howard Cahoon, Jr. and Sen. John F. Aylmer, both of whom represent Provincetown in the State Legislature.



Mural Crown.



Vermont Covered Bridge

By Bjorn

BURLINGTON — More than 140 people attended the Unity Players performance of *Touchpoint* on Jan. 25. The Unity Players are a very talented group of five women. The play, *Touchpoint*, consisted of numerous blackouts, sketches, singing, dancing and mime. It was amazing to find such a talented and professional theatre group in the rural confines of Vermont. Here's hoping that there will be more performances by the Unity Players in conjunction with future gay events.

After the play at Southwick gym, there was a dance. The large room was filled with enough people to make things comfortable and most of the music was danceable. It had been so long since there had been a gay dance in Vermont, let's hope that another five months don't elapse before the next dance. The student dance brought some welcome publicity with it. Articles appeared in both the *Vermont Cynic*, the University of Vermont student newspaper, and in the *Burlington Free Press*. The articles concerned not only the dance but also homosexuality in general. Thanks go to the men and women who worked so hard to get this evening of entertainment going.

ALBANY, N.Y. — For those Vermonters interested in transvestitism and transsexualism, there is a TV Club

in nearby Albany. The club is for both single and married TVs. Membership costs \$12 per year and includes a monthly subscription to *TVIC Journal* as well as access to the names and addresses of other members in your area. Members who wish to remain anonymous may do so. The monthly journal, *TVIC*, is also available to non-members for \$5 per year. The TVIC Club has been in existence for two years. More information can be obtained from the club president, W. M. Thorsden, 1104 Broadway, Albany, N.Y. 12204, telephone (518) 434-8806.

Anyone knowing areas in Vermont that are subject to police entrapment or harassment is encouraged to get in touch with this reporter. Also, anyone who has been arrested for conduct involving homosexuality is invited to share their experience. Names and exact places are not needed but general areas would help. This is for a research project that will eventually appear in this column. Information so far indicates that currently there are no problem areas even though there are some anti-gay laws on the books. But if there is a certain town or area where people can get in trouble, it would help if others could know about it. Thanks. Write Bjorn, c/o Goddard Gay Student Organization, P.O. Box 501, Plainfield, Vt. 05667.



GCN is dedicated to providing coverage of events and news of interest in the New England gay community as well as stimulation of event-oriented opinion within the community.

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Elecampane.

EDITORIAL

L.A.

in Boston?

The gay community of Los Angeles has been suffering over the last two decades with a type of police harassment, which, to our knowledge, is either minimally or non-existent in Boston. The problem is that of undercover police officers posing as patrons in gay bars there, and encouraging solicitations to take place. A California law that makes "soliciting to engage in an unlawful sexual act" is the justification for LAPD's aggressive, if selectively applied, actions.

The state of Massachusetts does not have any solicitation statute at present. Prostitution and public sex — the only two sexual acts which the Boston Police Department says that it is interested in enforcing prohibitions against — is covered under Section 53 of Chapter 272, and prostitutes are usually convicted on the charge of "common night walking." Now, however, it appears that the Boston Police — through the urgings of Deputy Superintendent John Doyle, who oversees the Vice Squad — wants to bring a little California to Boston.

Police Commissioner Robert DiGrazia has filed a bill which would establish a criminal penalty for soliciting or attempting to solicit another person to engage in an unlawful sexual act." DiGrazia has stated that this new law is necessary to apprehend daytime prostitutes, who are unarrestable for "night walking." The bill, if enacted though, contains a great deal of harmful potential.

"Unlawful sexual act," for instance, could also refer to fornication — a heterosexual act which is currently punishable by up to six months in jail under Section 16 of Chapter 272. Would not a young man — or woman — (unmarried) faking home a newly acquired "friend" from a place like Father's 3 be guilty of soliciting to commit an "unlawful sexual act"?

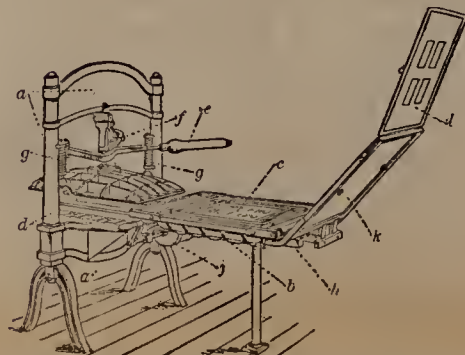
And now for the shocker: Does not every gay person commit "illegal sexual acts" by violating Sections 34 and 35 of Chapter 272, which outlaw sodomy and unnatural acts, despite a Massachusetts Supreme Judicial Court ruling on Nov. 1, 1974, finding the statutes to be inexplicit and "inapplicable to private, consensual adult activity"?

Clearly, DiGrazia's bill could provide the police — under a new Commissioner, perhaps — with an excuse for raiding gay bars and making massive arrests. DiGrazia has been told of this problem, but has reiterated that he has no desire to do that, though.

But that is not enough. It has been reliably reported in the *Boston Globe* that DiGrazia may be resigning at the end of this year. His appointer, Mayor Kevin White, may be in serious electoral difficulty come this November, when he goes before the voters of a city that gave 13,000 votes last November to avowed John Birch Society leader Leo Kahian for Governor. If the administration at City Hall changes hands in November, chances are that things will change for the worse at Police Headquarters, and the enforcement of this bill, if it becomes law, could become a nightmare for Boston gays.

We urge everyone in the State House to take action against this bill. The Judiciary Committee must be advised that unless H.2944 (a bill repealing the state's "sodomy laws") is passed, DiGrazia's bill, H.3535, could bring Los Angeles and 1984 to Boston in 1986.

We believe that Commissioner DiGrazia, whose cooperation with the gay community has been helpful in the past, should recognize the problems with his bill, and withdraw it.



Printing-press (Hand-press). — a, a, frame; b, bed, containing a four-page form; c, d, platen; e, bar that moves compound lever; f, compound lever; g, g, platen-springs; h, one of two ribs on which the bed slides on its way to the platen; i, rounce, with handle, attached to girths that pull the bed to and from the platen; k, tympan; l, frisk.

proposition?

Editor:

Your review of *The Proposition* Theater (GCN, Jan. 25) really disappointed me. Reviewer Edward Annex spoke of how the show has been going strong "for seven years, and there are no signs of it appearing." Perhaps Annex was unaware that, just a few months ago, the entire cast of *The Proposition* went on strike because of their poverty-level wages and management's refusal to allow them to participate in decision-making. Picketing and a successful boycott were supported by the general community, including readers of GCN. Finally, the cast quit in frustration and formed a new company, *The Next Move*, which is performing now in Boston. A new *Proposition* cast was hired.

These events were heavily covered by Boston media. Regardless of the sexual orientation of old or new casts, the review really showed a glaringly apolitical attitude, which we as gay people can't afford to indulge in ourselves. I think that GCN owes a responsibility to its readers to correct its error, and also to give equal space to a review of *The Next Move*.

Sincerely,
Gerry Azzata

LETTERS

bar hazards

To the Editor:

At the present time, the state of Boston bars can be put into one word — terrible! What I am talking about are the crowds. Almost every bar I've been to recently in Boston is crowded beyond the point of comfort, and surely, therefore, beyond the safety limit.

That Boston has not had a real catastrophe (God forbid) at one of these overcrowded clubs seems to me to be near miraculous. Do we have to wait for one to happen before something is done?

I have no concrete solutions, and I personally have no capital. But I do have pride — gay pride which is being stepped on, pushed around, dehumanized and even physically threatened every time I care to patronize the gay clubs.

C. Conley

(Ed. Note: This letter was condensed to fit into the paper.)

country boy

Dear Circulation Manager:

My reason for dropping my subscription to GCN is simple. I cannot afford it. The paper is wonderful. I love it. I adore it.

Being a country toy/teenage faggot stuck out in the wilderness of small town life, it is my only real contact with gay news, and as such, it is interesting, informative and a real necessity. Lest your insecurities about the quality of the paper mount, I will do the only possible thing that I can do to reassure you. Against my good judgment and far beyond my finances, I am enclosing \$10.00 for a year's subscription.

Now that I have mutilated my budget for 1975, I trust that GCN WILL CONTINUE TO DO THE MARVELOUS JOB THAT IT HAS BEEN DOING. The concept and reality of GCN are necessary in order to maintain any sort of gay community, and I hope that this project will not fail.

Gayly,
John Campbell

Dis-spelled

Dear Brothers and Sisters:

This letter is in reference to Margo's article on the Lesbian/Transsexual Misunderstanding (GCN #35): I must say that I found the article to be very poignant and well-written. I had generally thought that a gay man who could not accept his homosexuality was virtually the only candidate for transsexual. The article quickly dispelled this notion and I'm all the better a person for having read it.

I think it would also be worthwhile if you could find a female to male transsexual who would be willing to relate his feelings. Many thanks for your great paper and good luck on the giant color issue.

With Eternal Gay Love,
Your Brother,
Michael Jay

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templars

Dear GCN:

As a great fan of Aleister Crowley, let me say your article on the Templars would have made him ejaculate! Yes, he was the Oscar Wilde of the Occult and he would have loved to see you zap Main Street like that. Right up! BAPHOMET, by the way, according to Crowley, is a corruption of "Mohammed."

Up, up, and outa sight.

Paul Gagnon



Pyx for holding the Consecrated Host, 12th century.

Dear GCNers:

I feel so terribly inadequate when books come out about gay history. Your articles about the Templars is a case in point. There aren't any women. Well, nonetheless, it was a fascinating and skillful and very moving appeal to face facts. I got out my broom, broke it over my knee, and resolved to ask the Church for my money back. It should go to persecute gays? Maybe the next Gay army can have some Sister Generals. Well, I'm mad enough to fight, that's for sure.

Your sister,

Evelyn Loos

Gentlemen:

How we have anguished (both here and abroad) that the Gay Movement was incapable of protecting its flanks as it thrust gaily into the very jaws of our monolithic western culture.

Your "Gay Army" has adroitly reconnoitered the tragic enigma of stolen Templar Power, deftly parried the usurpers, and brought their bloated Goliath to the mat in a piece as finely wrought and wittily executed as an Agatha Christie mystery.

We, who Hellenised the known world, who took and secured Jerusalem, who virtually invented the Renaissance, must now be ready for our greatest crusade of all: The Conversion of the Philistines, when the Shop on Main Street and the Arsenal of Confrontation shall shut down for We shall have proclaimed a Gay Holiday!

R. S. Crook

Liaison in Medieval Studies,
Univ. of London (C.C.G.)



Surcoats. — a, 15th century; b, late 13th century.

Dear GCN:

Your article on the masons was like something out of Edgar Allen Poe. I haven't read such a spellbinder since I read *Rosemary's Baby*, especially because it was so funny. God bless you for doing a really intelligent study for those of us who knew history was a lie and that it was another tool to keep us down. The truth shall set us free!

Morton Hambro

right from the battleground!



Movable Quintain, 14th century.

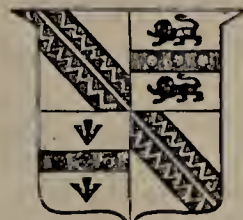
Dear People:

I really enjoyed your story about the Templars. Not only was it very funny but it was more informative than all the name dropping about gay politics and alphabet-soup programs. There was more about what is really going on in that story's last paragraph than on the whole front page.

I don't mean to knock gay activism, but that is really much more like it is than what we are pretending. That is what HOLY LAND is, a "dead salt pan"!!

Thank you again.

Mary-Lou Meehan



Quartering. — First and fourth quarters are of one ancestor, A; second quarter is of another, B; third of another, C.

Staff,

You are all wildly applauded for your hilarious and brilliant sketch on the Templars. I cannot tell you when we have enjoyed gay history so much or learned so much about it so painlessly (except for the stitches in our sides).

It is ironic, perhaps, that it is when gay life is at its most satirically camp that it does the most good for society, it cuts through the closeted myths and public relations of our Nixonian institutions.

Your piece on the Templars has raised your paper from a mere rag to an illuminated manuscript.

Much love from us up here in the woods.

John, Marko, Jeannette & Me

Dear GCN:

I had the good fortune of seeing for the first time, in my experience, the results of gay media action and the Charles Street Meetinghouse's campaign to bring the rhinoceros out of the closet.

Hats off to Gay Media and CSMH! The site of their transit ads on my spirits was exuberant!

Sincerely,

Gene McLaughlin

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Two Survive Wayland Storm

By TOM HURLEY

WAYLAND—Five months and a long legal hassle after they moved into their new home in Wayland, Peter Dimond and Arthur Kanev have received the permission of the town's Zoning Board of Appeals to continue living there. But Peter is not satisfied with the decision, and is not even sure he wants to continue living in the semi-rural town on the western outskirts of Boston.

When Dimond and Kanev, who are not gay, purchased together the single-unit ranch-style house in September, they were trying to find a quiet place in the country that would be less expensive than a rented apartment. Their action seemed reasonable to them, but not to their neighbors on Glezen Lane, who soon asked the town building inspector to determine if two unrelated men living together in their own home violated the housing code.

The building inspector informed Dimond and Kanev that they were in violation of the code because Glezen Lane was zoned for single-family dwellings and they were not a family. He sent them to the Zoning Board of Appeals, where the two men skirmished for some months with their neighbors. On Monday, February 3, the Board found that, because Dimond and Kanev were operating as a single

housekeeping unit, they met the law's definition of a family, "without regard to any legal relationship, or lack thereof."

Exactly why the neighbors rose up against the dentist and transportation planner remains something of a mystery. Was homophobia a factor, even though the two men are not gay? Kanev thought "of course it was," but Dimond seemed to discount it as a big part of their neighbors' fears: "at the hearing, one neighbor said this case could set a precedent for gays moving in. Other people in the room—members of the Board, neighbors—all started booing. It might have been one of those latent fears people have; maybe he was the only one honest enough to say what was on his mind." Dimond feels the Board itself never considered the men's sexual preference relevant at all.

"I think the only people out to hassle us are the neighbors," Kanev said. "The Board is out to observe the legal amenities. The immediate neighbors feel sorry they've started the whole thing," because of the media attention they're getting. "Other people in the community have been emphathetic. A lot of people called up and apologized." Dimond doesn't think the neighbors will appeal the Board decision: "They'd be suing the ZBA rather than us."

When bachelor homeowners tried to speak directly to their neighbors about their concerns and fears, the neighbors were polite but uncommunicative. The whole matter leaves Dimond with mixed feelings about remaining in Wayland: "I don't want to live in this sort of community. I really haven't sorted out this thing. If it's going to be a hassle everytime we do something, I just don't know."

If the neighbors were to appeal Dimond and Kanev's situation to a court, the two men would have some chance of winning the case. A Massachusetts Superior Court ruled in 1970 against Brookline zoning by-laws that restricted the number of unrelated persons who could live together. The court found the by-laws in violation of the constitutional right to freedom of association. The U.S. Supreme Court, however, upheld in 1974 a Belle Terre, New York by-law that limited single-family dwellings to persons unrelated by blood, marriage, or adoption, or to not more than two unrelated persons. While the Supreme Court decisions work against living arrangements of more than two legally related persons, it seems to permit the situation Dimond and Kanev are in.

The word that recurs in the zoning laws is "family" and it's difficult to come by a definition of the term. Rep. Peter F. Harrington (D-Newton) wants to amend the Massachusetts Zoning Enabling Act to include in the term "family" "any voluntary association of persons operating as a single housekeeping unit." There seems to be little hope the amendment will be enacted this year. Furthermore, no law or court decision clearly establishes what rights any number of persons unrelated by blood, marriage, or adoption have to live together as they see fit, wherever they wish.

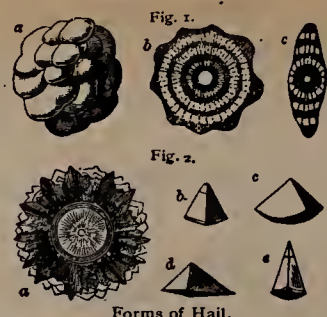


Fig. 1. a, hailstone which fell at Bonn in 1822, diameter 1 1/2 inches; b, c, sections of differently shaped hailstones which fell on the same occasion. Fig. 2. a, section of hailstone with minute pyramids on its surface; b, c, d, e, fragments of same when burst asunder.

GAD

(Continued from page 3)

ominous feeling of "What can happen now to burst the bubble."

With this background, we approach this year's GAD. The sponsor of the day, Gay Legislation '75, a coalition of state-wide organizations and individuals, is working to activate those who are skeptical of the possibility of passing the bills. The novelty of the event drew hundreds to GAD last year, and the organizers are struggling to ensure a good turnout this year, especially from all areas of the state.

The day is planned much like last year with people meeting promptly at 9:00 a.m. in the lobby of the state house. After a general briefing, area groups will be guided to the offices of their legislators to introduce themselves, express their interest in the legislation and ask their support of the legislation which will come to a vote this spring.



"One Afternoon at Bailey's..."



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—From "I Want It Now"

Willie Wonka and the

Chocolate Factory

On July 1, 1974, *The Wall Street Journal* ran an outstanding article about gays entitled "The Last Minority." Mike Tharp did his research for the piece very well, but he's wrong. Gay people are not the last minority. Fat people are.

Rep. John A. Businger of Brookline has taken some positive steps in aiding the plight of the obese by filing legislation this year that would prohibit discrimination on the basis of physical attractiveness. The same legislation was laughed at by the Commerce and Labor Committee last year, but it is becoming more and more widely recognized that performance should be the only criterion in employment — one's weight, nose size, sexual habits, or political beliefs are irrelevant, and should be treated so.

The most vicious and damnable ostracization that faces fat people occurs not at the hands of employers, though, but with their peers. And nowhere is this ostracization more magnified than within the gay community.

Read through the "Personals" in this week's *Phoenix* or *Real Paper*: "no fats" abounds. Take a walk around Park Square or the adjacent Sin Bin, The Block, and observe the hustlers: some of the most hideous, greasy characters in the city, but none of them are fat.

Society in general offers no escape mechanism for the fatty. In some of the nation's larger cities, there are places — "Chubby Chasers' Bars," they're called — where those men with a fetishistic attraction to avoidupois can satisfy their needs. Because such establishments are few and far be-

tween, and because the term "sexy" as applied to men could never include fat men, the Chubby Chaser personality is often as much of a disadvantage as the Chubby. Where does the C.C. go for pornography?

We have been conditioned into a skinny-oriented world. Since childhood, we have been brainwashed to believe that only the skinny man can make it. Bozo, George Jetson, Tarzan, Abraham Lincoln, Neil Armstrong, Franklin Roosevelt . . . almost every American hero of the last century has been a "skinny."

Only until very recently did we fatties have a hero of our own: William Conrad — as "Cannon." There hasn't been a fat president in my lifetime, no member of the state's congressional delegation could belong to the fat club, and almost every leading state official is an ex-basketball or track star. (The only exception could be 300-pound Rep. George Keverian of Everett, the jolly vice-chairman of the House Ways and Means Committee.

Many of those most involved in the local gay rights struggle have also amalgamated themselves to other movements combatting human oppression, such as sexism or racism. I call upon the leaders of our community to act now, and Smash Fatism. The rationale behind all types of human oppression — that one group of people is not as good as another group because it is not as "normal" — is an evil and oppressive philosophy whose popularity is an insult to these so-called "civilized" times.

Many of those among us are hypocrites, and will tell you "I'm not against fat people." But can they answer these questions:

Would you mind a fat person living in the same house with you? What would you think if your brother (gay, of course) was living with a fat man? Could you fall in love with a fat man?

Most fatties are not fat by choice, but fat by chance. Even now, with the pending international food crisis, the "normalcy" of skinniness is being questioned. When the time comes when we cannot live off the fat of the land anymore, the people will have to turn to the fat of the fatties.

When the organized gay movement

Photo by Jane Picard



as we now know it was still in its embryonic stages, there were publications — such as the *Red Butterfly* and the *Washington Square Journal* (the student newspaper of New York University) which printed the demands of certain gay groups: We demand the right to be gay at any time, any place, without fear of harassment.

Today, the fatties of America are asking no more. We demand the right to be fat at any time and any place, without fear of harassment, discrimination, or ostracization. We demand the right to eat as much as we want whenever we want so long as the rights of other individuals are not violated. We call upon the skinny society to recognize fat people as a bona fide minority group whose civil rights must be guaranteed by law.

We feel the silent discrimination, says Beth Gammo.

Is this all too much to ask of a civilized world? I would hope not. Perhaps one day, more people will share the perception and compassion of Rep. Businger, and push for an end to the tyranny of the obese.

For the fatties, there is one goal: Unite. When the skinny world sees that we have all the political power that we say we do, they will then be forced to meet our demands. Only then will the fatso-jokes stop, and the unfair discrimination cease. And only then will the nation's "heavies" be able to show their weight, and prove that what seems to be society's most discriminated-against minority is also its largest minority.

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Hets versus Homos:

Why and How

By J. D. Sittler

How are Gays held-down by the surrounding homophobic society? Three words describe it: Oppression, suppression, and repression. They all have overlapping meanings. But there's enough of a difference to draw some distinctions.

Gay Oppression is Legal

Gays are all familiar with oppression. It's gotten a lot of bad press with the emergence of the new Gay consciousness. Oppression is overt, up-front. Homophobic oppression is that denies Gays elementary civil rights guaranteed to straights regardless of race, national origin, religion, or number of toes. (So feel free to hang eleven, all you surfers.) Even denial of civil rights on the basis of sex is prohibited by law. But sexual practices and preferences are omitted as bases for enjoining discrimination, thus nullifying all Gays as full citizens. Gay oppression, therefore, is the law of the land.

Of course, you can all have your civil rights, and eat them too. Just behave yourselves and keep your mouths shut. (Try eating civil rights with your mouths shut.) None of that naughty diddling around. Remember, it's illegal! They'll zap you if you diddle — it's called sodomy; and they'll even zap you if you don't diddle but want to — it's called denial of civil rights, the oppression zap. They get you coming (ahem) and going. The act or the desire gets you the same kewpie doll. Of course, if you keep it all a secret, maybe they'll let you breathe a little. Gasp!

Gay Suppression is Socially Acceptable

OK gang, now for suppression. Suppression is the middle ground between oppression and repression. Suppression is the social armament of the straight tyrants. It is practiced by the institutions of straight society: schools, industry, and medicine; the Army, the church, and the media. Straight society's suppression is less open, more secretive than the law's oppression. It's underground, and that's just where it's kept Gay society for centuries: underground.

Suppression is the less than honorable discharge, the pink slip from the employer, the denial of admission to college, the refusal of the marriage ritual by the church — not necessarily for true cause. That might be embarrassing to everyone. (Sound of Greek chorus clucking tongues.) And a suitable substitute can always be found: How about "unable to accept authority"? (Right-on!) Suppression is also Aunt Agatha's limp-wristed, spinning, prancing, fairy nephew on an afternoon TV soaper. (How about a TV; i.e., transvestite; on TV; i.e., television! That would be too much for even Auntie Agatha on "Another Life Live"!) And suppression is the invisible scarlet S (S for "sickie") branded on the foreheads of all Gay women and men by many of those practitioners of the healing arts, the psychiatrists. In short, suppression is for Gay people the one stark social reality of the good ol' U.S.A.

Gay Repression is Culturally Ingrained

And speaking of put-downs: I have tears in my beer over you, dear friend, 'cause I can't even tell you I'm Gay:

tra-la, boo-hoo! You see, I'm repressed. Repressed: that's when you're so lacking in a sense of self-worth, so unattuned to your real psychosexual needs, and so out of touch with any constructive outlets for the fulfillment of those needs, that personal identity becomes confused. Gay people know what it's all about. That's why the whole process of coming-out has to happen inside first, and often be so protracted and painful, and often happen so late in life that many heterosexual commitments to wives and children add to the agony. That's why self-loathing, shame, and guilt are frequent personality problems for Gays. And that's why so many Gays must hide their true natures from their dear friends, dear friends, and have tears in their beers over you. The other

patterning from early childhood would preclude everything but traditional opposite-sex pair bonding and the good ol' missionary position for procreation only. Nobody knows what makes Gay people Gay, just as nobody knows what makes straight people want to do their thing. But everyone should know that conversion is fantasy. If someone has the proclivity for same-sex expression, it will emerge. Because of Gay repression, it may emerge in a destructive (often self-destructive) way, but it will emerge. So like it or not, Gays are here to stay. And all the homophobic repression from childhood on will not eradicate the love that dares not speak its name.

Repression of Gays goes beyond early conditioning to accept what will eventually be a foreign orientation . . .



way to communicate sexually, the other way to love someone, the other side of silence — must be hidden. Repressed is where it's at.

Gay repression, then, is the most insidious, covert way straight society has of keeping the lid on the fags. It is cultural annihilation. And it begins in early childhood, when rigid heterosexual role modelling commences. Ever notice how homosexual girls and boys are always born to heterosexual fathers and mothers? (The little nipper is the fruit of his mother's labor.) And the programming begins from day one, and sometimes before: pink is for girls and blue is for boys; and over-anxious Uncle Charlie has got a football and a dolly ready just to cover all bases.

In this regard, it's ironic that ignorant straights have such an inordinate fear of what they perceive to be proselytizing by "overt" homosexuals, especially when it may cause what the shrinks call "homosexual panic" among innocent, immature straight youth. Can they be so naive and insecure in their own sexuality that they believe a phenomenon as complex and mysterious as sexual preference can be inculcated like dogma? If it were that easy, there would be no homosexuals, because heterosexual

way beyond. Repression is when you first hear words like "queer," "fag," "fairy," "dyke," and "lez." It's when you hear them used as epithets to describe a man judged effeminate, a woman judged masculine, or just about anyone judged distasteful, dangerous and "not like us." (Senator Joseph McCarthy frequently used "Communist" and "homosexual" interchangeably.) It's when you hear them to describe you. So don't cross your legs at the knees, men. And girls, don't get uppity; go bake a cake or scrub a floor, or just be quiet.

Repression is when you feel all alone — the only one in the world with these strange feelings for someone of your own sex. Of course, you don't know of anyone else with those feelings — except maybe that wierd kid Ralphie down the block who picks his nose and smells bad. No one at all; no one on TV, no one in the movies, no one in books. And you never saw a picture of two guys kissing — except for that picture Ralphie's big brother requisitioned from Casey's newsstand while the old fart had his back turned. And remember, Father Dwyer said your diddly-wa would fall off if you even thought about what you were thinking about. (Mum's the word with the

Father from now on.) And when you get older, maybe you'll learn a little more, maybe you'll meet someone of your own sex who has the same feelings you have, with whom you can relate sexually, whom you can love and respect. Maybe not. But you can be sure of this: you'll get no support from a homophobic straight society — no role models, no books or films or paintings, no sense of cultural identity or historical continuity. You'll have to fight for, maintain, and defend every inch of ground you gain along the path to dignity as a Gay person, because you will have been fighting Gay repression all the way from earliest childhood. Gay repression is part of the cultural milieu in the land of the free and the home of the brave.

And There's More to Come!

Why all this breast-beating palaver? Because it feels so good when I stop! No, actually you ain't heard nothin' yet. There's a lot more to be said. (Stifle that groan, Edith!) This is the beginning of something big. (And stifle that sigh too!) A series, in fact!

As mentioned earlier, Gay oppression has and will continue to get a lot of attention in the pages of GC and throughout the Gay community here in Boston as well as nationally. The continuing efforts of dedicated activists to persuade the State legislators to repeal the sodomy statutes and secure under law the full civil rights of all Gay citizens of the Commonwealth, many Gays feel is the most direct way to confront and eradicate oppression. It's working from the top down.

Gay suppression and repression are harder nuts to crack. They require that fundamental, ingrained attitudes harmful to Gays must be turned-around. To illustrate: When a high school principal in the rural South was asked why he didn't have a foreign language program for his students he replied, "If English was good enough for Jesus Christ, it's good enough for my boys and girls." Gesundheit, sir! And that "gimmie-that-ol'-time-religion" attitude prevails for Gays even more than for the benighted souls who never had English as their native tongue, the Messiah among them.

So that attention can be paid to some of the points raised here, in future issues of GCN we will discuss topics relevant to Gay suppression and repression. We'll see how Gays have been socially suppressed throughout the Christian era by the church and, taking up the gauntlet from the clerics at the beginning of the twentieth century, by the mental health establishment. For these two powerful institutions establish norms and regulate change in our society.

The cultural repression of Gays will also be explored: through literature, spanning millenia; and film, spanning recent decades. Likewise, these two influential art forms establish norms and regulate change in our culture.

Lastly, we'll examine the origins of homophobia and the psychological toll it has taken on homosexuals. The roots of repression will be laid bare.

So read on. You might learn something. What the hell, at least you'll have a few laughs.

DIRTY MOVIES SHOULD STICK TO DIRT



Viva and Taylor Mead in Warhol's "Lonesome Cowboys."

By GARY JANE HOISINGTON

The fact in cinema is different from the fact in novels or journalism, although the image is as much a symbol as the word. The image "signifies" the thought, gives it form and completion, just as words signify thought. Yet the anthropological axiom that observation alters its subject holds truer in the movies than in literature, perhaps because the author (unless he is famous) is an unobtrusive presence, whereas the director barges into the fray with cameras, crew, and actors.

In a sense, fiction films are more complete, "truer" than documentaries; professional actors adjust their image more naturally for the camera than the amateur. People tend universally to be camera-shy. Certain underground films are really documentations of the effect of cameras. People try to show their "best" profile for the camera, an ideal image. The awkwardness of the experimental film, its occasional grotesquerie, arises from a situation where the "actor" very obviously thinks he's making himself attractive to us, when just the opposite is true—the best underground performers don't try.

The same effect can be observed in pornographic films with "redeeming social content." Porn actors and actresses may fuck with the naturalness of animals; probably in learning to do so they forget how to use their mouths to talk. The new look in blue movies—films with plots, beginnings, middles and endings—carries an embarrassing freight of naturalistic dialogue and extra-sexual activity. "Passing Strangers," in which the dialogue is inserted from off-camera, is a good recent example. The sex is pretty hot

stuff; this is a five-or-six-erection film that does what porn is supposed to do. The worst that can be said about "Passing Strangers" is that it tries to do a lot more. You are supposed to feel something about the characters. But really what is interesting about the two men is what's between their legs; the rest is, padding, so obviously extraneous to their getting it on that the director quite properly lists the cameraperson who filmed "Kite Shot" separately in the credits. (The two men meet at the beach and fly a kite. Suggestive of new-found freedom and California.)

There are a lot worse movies than "Passing Strangers," porn films gone haywire, where characters die, resurrect themselves, have hideous automobile accidents. Occasional unicorns gambol into the "art" cinema: those films shot by starving directors reduced to churning out blue films. So there is likely to be a framed portrait of Arthur Rimbaud somewhere in the mise-en-scene, or other literary bric-a-brac. "Billy Raigne's Brother," Carel Rowe's rather beautiful 1969 film, is unmistakably the product of a director laboring under production restraints (in the case of Ms. Rowe, restraints from the well-known Lowell Pickett of Leo Productions). The film oscillates between art and dreck, ostensibly the story of an incestuous brother and sister, the sister's suicide in a bathtub, her life "flashing before her eyes" at the moment of death. And lots of fucking.

Very different in execution, if not in intention, is the Warhol film "Fuck," starring Louis Waldron and Viva. It is a blue movie without lust—a genuinely

(Continued on page 16)

NON-SEXIST, MY ASS

By LINDA LACHMAN

When I left the theatre I didn't want to write a review. I just wanted to find relief from the kickinthestomachdisappointment feeling, or get my money back, or just try to forget the whole thing. However, the editors prevailed and my conscience kicked in, and so, I suppose I should warn you about a misleading listing in the *Real Paper*. But really, who am I to say, perhaps the Off-the-Wall Coffee House really believes its children's films are nonsexist and non-violent.

The journey started off hopefully enough. The Off-the-Wall Coffee House was a small, but comfortable, place on Main St. in Cambridge. There was some great music playing when we walked in. There was a tempting snack counter of natural drinks and goodies of international variety to take to the tables to enjoy while watching the movies. However, my appetite didn't last long.

The first short film made a couple of children laugh for at least a minute, but ten minutes of the exact same absurdities was an insult to their intellect as well as mine. The ending, which had absolutely nothing to do with the first idiocy, was quite nice. As a friend of mine said, "Now that it's finally starting, it's over." There was only one human character in the film—a man—the rest of the cast consisted of a microphone that had its own mind, so it seemed.

The second film was called "Bim" and was a full length feature about an island off the coast of Africa" where each child had his own pet donkey." Of course, child in this case meant boy, because there was not one girl in evidence in the entire film. There were,

also, very few women except in the usual shots of the market place, the cooking fire, and so on. There were *no* women in the palace of the Kahib where the majority of the action took place; women were only in the poor peasantry. Although the "little kahib" could upset his father, as was mentioned and shown, he didn't seem to have a mother—not that that was specifically noted at all, she just wasn't.

All of this previous insult would have been almost bearable except for the final injury. The movie had to be one of the cruelest, nastiest frames of film ever put together and called children's entertainment. Even the good little boys in the white robes beat their horses continuously and unmercifully in trying to catch the robbers, no matter how fast the horses were running. And that was tame compared to the rest of the picture. One child at various points along the way went from whimpering to crying hysterically at the cruelty, while her mother kept telling her it was only a movie. The child next to me climbed up on his father's knee and said, "daddy, I'm scared; what's going to happen?" in a somber little voice.

Perhaps "Bim" was not typical of the movies they show and I should have asked if this was a special non-non-sexist film weekend, but I didn't have the stomach left for the answer. Perhaps their films for adults are better, but don't let me be the one to encourage you to spend money to find out. Alas, if anyone hears about some good, non-sexist children's entertainment, I wish she/he would let me know.



Paul America in Andy Warhol's "My Hustler."

film

MYTHING PERSONS

The Last of the Nuba

By Leni Riefenstahl

Harper & Row. 208 pp. \$18.95.

Review By GARY JANE HOISINGTON

...What was needed was a pure fantasy. Suddenly there sprang into his mind, ready-made, as it were, the image of a certain Comrade Ogilvy, who had recently died in a battle, in heroic circumstances...It was true that there was no such person as Comrade Ogilvy, but a few lines of print and a couple of faked photographs would soon bring him into existence.

(George Orwell, 1984)

If you've seen Godard's "Le Mepris," perhaps you recall the story of how Fritz Lang was summoned one afternoon in 1933 to the German Ministry of Propaganda, just after the seizure of his film "The Testament of Dr. Mabuse." As Lang tells it:

I was sitting opposite Dr. Goebbels and he said to me, "Look, I'm terribly sorry, but we had to confiscate the picture. It was just the ending we didn't like." He didn't say anything about the real reason—the Nazi slogans in the mouth of an insane criminal. And he said, "With the picture as it is, it must have another ending. That such a criminal is insane, that's not punishment. He must be destroyed by the people."...

...So finally he said to me, "The Fuehrer has seen your pictures and he has said, 'This is the man who will give us the big Nazi pictures.'" I said, "I am tickled pink, Herr Minister." What else could I say? And this was the moment where I said to myself, "This evening is the last moment you can be sure of getting out of Germany."

(Interview with Fritz Lang by Mark Shivas, *Movie*, No. 2, Sept., 1962. Shortly after Lang fled to Paris, his films and bank accounts were confiscated by the Reich. A print of the "Mabuse" film was screened in Paris in 1934.)

Another artist whose pictures the Fuehrer admired, Salvador Dali, reacted to the news by producing a canvas depicting the sexual kinks of Adolph Hitler, guaranteeing the cessation of future fascist garlands: it seems Hitler enjoyed having actresses squat on his face.

When Bunuel's *L'Age d'Or* was shown on Dec. 3, 1930, at Studio 28 in Paris:

At one point during the film...there were cries of 'Down with the Jews!'... then stink bombs began exploding all over the place and spectators were hit on the head...paintings hanging in the lobby by Dali, Max Ernst, Man Ray, Miro and Tanguy were slashed...[by] the demonstrators (who were members of the League of Patriots and the Anti-Semitic League).

(Ado Kyrrou,

'Le Surrealisme au Cinema')

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Leni Riefenstahl and a Nuba child.

Considering the altitude of the Nazis in matters of culture (Goebbels, remember, reached for his pistol when the word was mentioned), it's disturbing that their chief visual propagandist, Leni Riefenstahl, is now emerging as a cult figure of the 1970's, aided chiefly by the lies Ms. Riefenstahl has been asserting about her past since 1953, lately iterated verbatim by such diverse oracles as Bianca Jagger and Harper and Row's dust-jacket for *The Last of the Nuba*, an expensive, sumptuous book of LR's African photographs.

Here is Ms. Jagger in *Interview*, Jan. 1975:

"What is so sad about this woman with such a capacity for creation is that she has been stopped at so many points by a world of politics. Yet everything she did, she did for her work. She was a filmmaker, not a politician. And in her films she never commented, just showed, recorded, for the sake of history and beauty."

And here is Harper & Row, from the *Nuba* dust-jacket:

"Her acquaintance with the Nazi leadership led to her arrest at the end of the Second World War: she was tried twice, and acquitted twice." (The charge, however, was collaboration, not acquaintanceship, as the editors of Harper & Row are surely aware.)

But the current line of Leni Riefenstahl, 22 years in the making, hardly eradicates the goose-stepping swank of "The Triumph of the Will," "Olympiad," and the other propaganda films LR directed with lavish support from the Nazi Government. Nor, for that matter, are the New Leni and "The Last of the Nuba" ideologically discrepant with the Old Leni and "The Triumph of the Will." In her brilliant essay on Riefenstahl (NYR, Feb. 6, 1975), Susan Sontag has this to

say about Leni's particular choice of the Nuba, among the many endangered tribes of the draught-stricken Sudan:

Although the Nuba are black, not Aryan, Riefenstahl's portrait of them is consistent with some of the larger themes of Nazi ideology: the contrast between the clean and the impure, the incorruptible and the defiled, the physical and the mental, the joyful and the critical...

and

In Riefenstahl's casebook of primitive virtue, it is hardly the intricacy and subtlety of primitive myth, social organization, or thinking that are being extolled. She is especially enthusiastic about the ways the Nuba are exalted and unified by the physical ordeals of their wrestling matches... fighting not for material prizes but "for the renewal of sacred vitality of the tribe."

In a 1965 interview, Riefenstahl said of "Triumph of the Will":

This film is purely historical. I state precisely: it is *film-verite*...It is therefore a documentary. Not a propaganda film. Oh! I know very well what propaganda is. That consists of recreating certain events in order to illustrate a thesis or, in the face of certain events, to let one thing go in order to accentuate another.

(*Cahiers du Cinema* in English, No. 5, 1966. Interview with Leni Riefenstahl by Micael Delahaye; English translation by Rose Kaplan.)

Yet "Triumph of the Will," which Riefenstahl was more frank in describing in 1935, was not merely a "documentary" that happened to be commissioned by Hitler; the events of the Nuremberg Rally were staged with the intention of being later used as shots for a propaganda film. One may want to consult Albert Speer's "Inside the Third Reich," page 100, to learn that for Riefenstahl's first Nazi "documentary," the 1934 "Victory of Faith," Hitler, at Leni's request, re-staged several parts of the First Party Congress—in a film studio, under the proper lights, because some of LR's footage of the real event had come out blurry. Or go to any one of the ubiquitous screenings of "The Triumph of the Will" and determine for yourself, after the sequence in which each of the Nazi high command delivers a brief oration inciting the German masses to near-insanity, if Ms. Riefenstahl has, in Ms. Jagger's words, "always realized that a healthy body is a healthy mind."

What Riefenstahl would have us believe, and which projection is unmistakably the intention of "The Nuba," is that she is an innocent ethnographer with a camera—and was circumstantially trapped in the Nazi glue: too ingenuous for her own good

in the 1930's, now politically deloused and free to pursue her oft-thwarted Quest of the Beautiful. The puerility of her text in "The Nuba" is a powerful argument for ingenuousness—she states that she referred to none of the many texts listed in the book's bibliography, as if this were a sign of artistic purity rather than deliberate stupidity—but her grinning falsifications about her past indicate at least marginal awareness of just how political her filmmaking career really was, and how assailable if precisely identified. She has not been "stopped" at so many points by a world of politics. A world of politics allowed and encouraged Riefenstahl with the largest budget any government has ever given any filmmaker. And she was only temporarily "stopped" by historical awareness of the public of the less than beautiful results of Nazi propaganda.

All of which isn't to say Leni Riefenstahl is not an artist with a keen sense of physical beauty. She was, in fact, one of the very few Nazi artists whose work rose at times above simple-minded kitsch, though it is indeed simple-minded. *The Nuba* is a luscious photographic document. What is fatuous is the suggestion that fascism is somehow exogenous to Riefenstahl's art; like Ezra Pound's poetry, LR's visuals are (unevenly) spectacular aesthetically, and ideologically repulsive. *The Nuba* pictures echo the same preoccupation with dominance and submission, as well as a fixation on death (the funeral rites of the Nuba being the central paegent in their tribal life) that Nazism so perfectly exemplifies. Another feature of Nuba life—its extreme chastity and the relatively minor attention paid the marital ceremony—strongly resembles the hysterical puritanism of Germany under Hitler.

The triumph of style over content is perhaps not a self-cancelling situation in art. Some of the greatest works of art in our century contain no ideas at all. Those which do engage ideas, particularly political ones, cannot honestly be judged totally on stylistic merits, however, and Riefenstahl is well aware of this. Which is why the Remaking of Leni Riefenstahl is so important. *The Nuba* is, after all, a book mourning the imminent extinction of black people in a tribe Hitler would have wanted exterminated (hardly, at first glance, a lament a fascist would be capable of), a worthy item on any liberal coffee table—hence a timely (well-timed?) entry in the rehabilitation of Leni Riefenstahl.



'HUSTLERS' CAPITALIZES ON THE NEW "IN" MINORITY: GAYS



The Men In "Hustlers"

A Review by Tom Myles

"Hustlers" is about a young, naive boy with a nice upbringing in suburbia who goes to the big city and becomes corrupted, which is an old comic theme. The only difference here is that everyone is gay. On sleazy 8th Avenue in New York City, he meets Roger, a middle-aged pimp, for whom he goes to work. In between tricks, he and the other hustlers hang out at Bickford's Restaurant, run by a Ms. Shapiro. In the second act he discovers that Ms. Shapiro is his mother, and the drag queen at Bickford's is his brother. The mother and brother had escaped Allentown, Pa., much earlier. The second act constitutes a genre change from the first; the first half of the play is about the corruption of a young boy, while the second is about a family reuniting. Nothing else happens during the play, now at The Little Theatre.

The play has about five minutes worth of plot. The rest of the time we are "entertained" by various carryings-on of those in Bickford's or in Roger's apartment across the street. None of the characters in the play is real; everyone is a stereotype exaggerated out of all proportion. We have the butch in leather, the cowboy butch and the drag queen, in addition to the naive boy all too ready to prostitute himself without hesitation or reservation. The women are types, too. Janine Shapiro is a Jewish mama to the hilt. Fruitfly — a friend of everyone's who has nothing at all to do in the play — can best be summed up by one of her own lines, "I've been treated like a rug all my life and I love it." There is someone in the play, it seems, to offend everybody.

The drama is poorly written. The author has misunderstood the meaning of satire. Most of the humor in the play is badly miscalculated and falls flat. There is all too much profanity which is supposed to be funny but grates the ear. The audience did not appreciate the "in" jokes; for example, in one scene, Roger the pimp sends Cory off to take a bath with the line, "to the Tubs, to the Tubs." Most disturbing is author Kronengold's blatant theft of lines from all possible sources — from old-hat Streisand routines to *Jean Brodie* to Scarlett O'Hara. The hustler goes off to the bedroom with his first client to the tune of *Casablanca's* "As Time Goes By," while Roger badly muffs a Bogard imitation. The audience even hissed a couple of times — in one instance to a tasteless pun on St. Patrick's Rectory.

The central character in the play is Roger, around whom all of the action revolves. He tells everyone what to do. He is the only person in the play who addresses everyone else, and throughout the play he addresses us directly, stepping out of the world of the play into our own. Unlike everyone else, he makes his entrance from the audience; this must be taken to mean (in director Diana Prince's eyes) that he is one of us. One would ordinarily call such a character a mouthpiece for the author, but neither Roger nor the play has anything very intelligent to say to us.

Since it is implied that Roger is the same as we, a close assessment of his character is in order: Roger is silly, stupid, vain, greedy, immoral and manipulative. When Roger is ranting and raving in his blue bunny-suit pa-

jamas or his multi-colored muu-muu, is he representative of all gay men? This is the image the play projects, and I, for one, am appalled.

The play has a few good moments. The opening sequence shows two nude men on exercise bars gracefully doing chin-ups and other exercises together, a nice handling of eroticism on director Diana Prince's part. There is another scene in a gay bar with one character dancing beautifully, alone and nude, to the familiar tune "Honey Bee" (a 1270 favorite). Music and choreography have traditionally done wonders for plays without plots; more music and dancing would have been welcome in "Hustlers." In contrast to these few nice moments of body movement, we have all too much groping with genitals in a manner that is erotic the way rape is erotic.

American Theater today has just "discovered" homosexuals. New York has several plays about gay people. Gays have replaced blacks as the "in minority" in theatre. "Hustlers" has played in a few cities and claims to be on its way to New York, too. In essence it is a worthless, boring, offensive, noisy play capitalizing on a current trend. (Capitalizing is the right word: tickets are \$6, \$8 and \$10 on Friday and Saturday nights; \$5, \$7 and \$10 on the other nights.) It dwells on the seamiest aspects of gay life in the most unappealing ways. Its presentation is narrow: it is white, male and, for the most part, youth-oriented. During the last, especially chaotic scene at the end of the first act, Roger screams, "Stop! Stop! This is getting out of hand!" He is right — but the play was out of hand from the beginning.

CHER HITS FAG-HAG HAGIOGRAPHY

A Review By JOHN MITZEL

The January-February 1967 issue of Ralph Ginzberg's defunct magazine, *Fact*, contains an oddly illuminating article entitled: "The Fag-Jag on the Boob-Tube: Homosexual Inroads into TV." Though written from an anti-gay perspective by Wendal Hall, an NYU prof, the piece hits some notes which I think are pertinent to understanding the gay sensibility as promulgated by television.

"Concern about the 'masculinity crisis' has reached a fever pitch..." writes Hall, "...it also seems that our society is producing homosexuals wrist over wrist." You bet your ass, sweetie, and the *Cher Special* was a quean's

dream, and with luck it "produced" dozens of new ones in each city.

A friend of mine recently observed: "Watching TV is like living in a big gay bar that never closes." This is particularly true, and joyfully so, with Cher's TV *Special*.

I have long felt that Cher was inching her way into the true Fag Hag Hagiology, up there with the greats before her. (Queans have been "doing Cher" in bars for 2 or 3 years now, always an indication of how gay tastes are developing.) But this TV *Special* was her final confirmation into the pantheon. She has now wholly emerged.

(Continued on page 16)



Elton John, Cher, Skip Wilson and, of course, Bette Midler.

LIBERATION - A MORALITY PLAY IN THREE ACTS

Homosexual Oppression and Liberation

by Dennis Altman

Avon, 1973. 238pp.

\$1.65.

A Review By A. G. JACOBEE

Altman's book has grown out of his experiences in the Gay Liberation Movement. The book possesses both the strengths and failings of the Gay Liberation ideology.

Altman's thesis is that 'homosexuality' is a social category created by heterosexual society to insure its own survival. Heterosexual society, based

as it is on the institution of the family and the 'virtues' of violence, productivity and competition, perceives homosexuality as a threat to the foundations of its society. Society must oppress the homosexual and repress within itself any homosexual inclinations. Society, however, in oppressing and repressing homosexuality, sows the seeds of its own destruction. The society creates a minority, but one in relation to which it must constantly define and differentiate itself in order to maintain its own identity. 'Heterosexuality' and 'homosexuality' become relational categories. The homosexual world becomes all too frequently an exaggerated and inverted image of the heterosexual world. The heterosexual world receives its identity from a minority created by itself from which it must constantly flee and against which it must constantly struggle. Each needs the other in order to maintain its identity and yet simultaneously each must reject the other in order to insure this self-same identity. This paradox is the foundation of contemporary society.

Liberation is a twofold movement: it is a movement away from the falsely created dichotomies of heterosexual/homosexual and male/female roles; liberation is a movement towards original sexuality. Original sexuality is bi-sexuality or following Marcuse and Brown polymorphic wholeness, i.e. the ability to enjoy all manner of sexual relationships. This movement towards

original sexuality is a return to childhood sexuality and innocence.

Since sexual relations are of their very nature social relations, sexual liberation involves the radical transformation of all social relations and the creation of a new society. Altman, being a realist, realizes that at the present time such a total transformation is impossible. Liberation must begin as a personal task. This personal liberation is the acceptance of one's gayness as a positive facet of being human. This act of self-affirmation is what distinguishes gayness from homosexuality. Homosexuals accept consciously or unconsciously the definition created by society of themselves as deviants. Gayness is an act of self-affirmation; it is an act in and through which individuals define themselves and forge their identity in relation to that act of self-affirmation. This act of self-acceptance and self-affirmation is in itself revolutionary.

The goal of all liberation is the creation of the erotic society, Altman says. In such a society all the potentialities of our bi-sexual nature can be realized. The creation of the erotic society involves the end of the homosexual and heterosexual societies as they exist now.

Altman's book is a mixture of righteous indignation, pastoral counseling and intellectual wizardry that has become the stock in trade of most liberation movements. The drama is all too familiar.

The Saga of Liberation—

A Morality Play in Three Acts

Act I—The Social Critique

Scene i—the reduction of all intellectual categories to social relations.

Scene ii—the reduction of all social relations to relations of power, fear and aggression.

Scene iii—a dialectical critique of society.

Act II—Blueprint for the Return of the Golden Age

Act III—A Positive Programme to Achieve the Golden Age

Scene i—the raising of consciousness

Scene ii—the formation of organizations of liberation

Scene iii—the triumph of good over evil or the Second Coming.

This drama is an affirmative action production and will be played before all minorities regardless of sex, race, religion and/or inclination. A production of Hegel-Marx Associates.

Unfortunately, such intellectual nonsense prevents both the author and the readers from facing the real issue, viz. equality under the law. One has only to read the pages of the *GCN* to see that many gays wish to share in the privileges, customs and laws of middle class society. If the root of this society is power, then gays—let us not be ashamed to say it—wish to become accepted members of the power structure. Altman, despite all protestations to the contrary, makes sexuality a metaphysical concept. Perhaps the most valuable service that could be rendered to the Gay Liberation Movement at this time is a critique of their own intellectual foundations. It is long overdue.



MARY, MARY, WHAT A DICTIONARY!

REVIEW—

The Queens' Vernacular, A Gay Lexicon, by Bruce Rodgers. Straight Arrow Books, \$3.50.

The Queens' Vernacular has already been reviewed in this newspaper. No matter; some works deserve second, even third looks, and this one is such a cornucopia of delights that it richly deserves our continuing attention.

The book is basically a dictionary of gay slang which affords an informative, scholarly, and often hilarious journey through the delicate and subtle shades of meaning found in the language of the gay subculture.

Entries are organized in traditional dictionary form, including a pronunciation key, area where the word or expression is known, the date, and derivation. Often the first definition is followed by an example of its usage, then by synonyms related to that meaning. This is followed by a second definition, more examples and finally, synonyms related to the whole entry.

The word *cock*, for example, most dear to gay men everywhere, requires three full pages to be properly dealt with. When my definitive work on the organ, "The Quest for the Ultimate Penis" is published, no doubt I shall be indebted to Mr. Rodgers for his scholarship. Depending on who you are, where you live, and when you were

living there, yours may be known by one or more of the following:

Baloney, banana, bar, beef, bird, black jack, bone, boy toy, butcher knife, candy cane, cartso, chingus, chopper, chora, chota, clyde, corpuscle, dagger, dang, dangle, dark meat, dick, dicky, ding-dong, dingus, dink, dong, dork, drill, dummy, flute, front porch, fun-bone, gadget, gong, gun, hamilton wick, hang-down, hank, honk, hose, not-dog, hot rod, jakey, jock, johnson, joint, joy stick, kidney wiper, knitting needle. *Knitting needle!!!*

Let's have a closer look at the last one: "early '60s: example: 'He wanted to know what my knitting needle could do so I crocheted 'Home Sweet Home' all over his arse.'"

He missed one, I'm sorry to say; my own member was once referred to as "Elmer" in 1944, in Cambridge, Mass., I believe it was, in a garage.

What's in a name? Well just you wait, Mary!

"Mary: another homosexual. 'Don't push the panic button — it's just another Mary safariing through David's Darkest Baths'."

2: (adj.) feminine acting, 'He's too mary to fuck me.'

4: (Exclamation, from oath, 'Mary, Mother of God!') 'Mary!

That's a basket? Looks more like a mouse in a gunny sack!'

Now that we're off and mincing ("strolling, walking, arriving, running, etc., the precise definition depends on the rest of the sentence's context: 'You should've seen her mincing after that bus'." Try these:

Alice, May, Bessie, Blanche, Brenda, Clarisse, Cora, Emma, Emmy, Gussie, Maisie, Maria, Marjorie, Martha, Minnie, Ravonia, Rose, Sally.

The Queens' Vernacular deals primarily with male gay slang and doubtless some gay women will feel that the book is unbalanced because of this. Since Mr. Rodgers is a man it follows that he would devote the majority of his research in that direction.

Finally, one is reminded of Henry Higgins' dictum to Eliza Doolittle in Shaw's "Pygmalion": "Think what you're dealing with: the majesty and grandeur of the English Language. The noblest sentiments ever to flow through the hearts of men are contained in its extraordinarily imaginative and musical mixtures of sound."

Majesty and grandeur may not be at the heart of this book but it is full of wit, imagination, sentiment, and even music. There's nobility in that.

PERSONAL LESBIAN POETRY

Portrait

by Claudia Scott
Chicago: Lavender Press. 1974. \$1.50.

A Review By XENIA WILLIAMS

Too often these days, lesbian poetry takes on a tone that is strident, shouting and political to the point where the personal gets lost. Claudia Scott, happily, does not do this in *Portrait*, a small book of thirty-two poems recently issued by Lavender Press.

Portrait's poems are intensely personal, telling us of Scott, showing us people, things, events and relationships through her eyes. Usually she succeeds in taking us into her world, her thoughts and feelings. Sometimes we

are left behind; she is too personal and too obscure. Her wordsmithing is skilled and imaginative:

"I have fashioned wind holes
through my mind in case of storms
in case of fine winds whistling
out of time."

Scott's scope is wide. There are scenes of a mother and child at a laundromat, the pain of seeing wrongly-chosen words hurt a lover, a bar encounter, a lonely old woman falling asleep to the sound of rain.

Portrait may be ordered paperbound from Lavender Press (a lesbian publishing house), P.O. Box 60206, Chicago, Illinois, 60660. In Boston you can get it at New Words, the woman's bookstore on Washington Street in Somerville.

LESBIAN/WOMAN: A GOLDEN OLDIE

Lesbian/Woman

by Phyllis Lyon and Del Martin
New York: Bantam Books. 1972.
310pp. \$1.50.

A Review By XENIA WILLIAMS

Although it has been out for several years, *Lesbian/Woman* is always worth mentioning when lesbian books are discussed. Almost a basic "guide" to lesbianism, this book is filled with information about many aspects of lesbian sexuality, lifestyles, history, problems and politics. The chapter on sexuality remains one of the best resources available on the subject. The historical perspective—Martin and Lyon have been activists since the 1950's—is outstanding as well. The book is written in an easy-to-read journalistic style, the authors draw on years of experience with lesbians and as lesbians; many stories of real people contribute to the warm and personal tone of the book. The chapters on self-image and lifestyle are invaluable to lesbians just finding themselves.

Some have criticized Lyon and Martin for the book's lack of radicalism. *Lesbian/Woman*, however, is not a staid book. The authors' strong and positive attitude, their pride in themselves and their sisters comes through unmistakably. And isn't this the point of the revolution? There are other books and periodicals with a more radical stand; but no other book presents lesbians in such depth, in such great variety, and in such a reasoned, sensible tone.

This is a good book to give to someone who is wondering if she is gay, to give to your parents, to your

daughter, to your legislator, to your local library. You won't get the very latest trends of the last few years, but surprisingly little of the book is dated, and it provides a wealth of basic information. In addition, the paperback has a lovely lavender cover.

Jungle produces lesbian-feminist tom sawyer

Rubyfruit Jungle

by Rita Mae Brown
Daughters, Inc. Plainfield, Vt. 1973.
\$3.00

A Review By J. S.

Molly's story is the story of a lesbian-feminist Tom Sawyer. Self-assured, self-asserting, self-fulfilling, she moves with Walt Whitmanesque, almost mythological poise through Straight Amerika. She meets prejudice, intolerance, and persecution with impudent humor and undaunted rebelliousness. She knows who she is, has no doubts about her own self-worth, and embraces her own uniqueness—including her sexual identity—with exuberance. She tells the story of her growing-up with a wit that is often wry, sometimes bitter or derisive, but never defeatist. And she is very funny. She recounts anecdotes in the grand-braggy-deprecating style that has characterized the best of American storytelling humor since Mark Twain.

Just as *Tom Sawyer* presents the magical, Never-Never land of boyhood freedom, *Rubyfruit Jungle* depicts a strong and free female personality, a



Frances Benjamin Johnson, photographer *extraordinaire* of the 1890s. She was the unofficial photographer of all the presidents and first ladies from Cleveland to Taft. This self-portrait shows her at her rebellious best, smoking cigarettes and drinking beer. The picture was taken from the fine 1973 anthology of famous women photographers, *The Woman's Eye* (edited by Anne Tucker; New York: Alfred A. Knopf: \$6.95). Look in this beautiful book for the lives and fine reproductions of the works of women like Margaret Bourke-White, Dorothea Lange and Diane Arbus.

girl who grows up gay in the midst of a hostile environment, alone, but in her deepest self unscarred. If the novel is read on the level of psychological reality, it is probably a failure: who can identify with a heroine who has no tender places in her ego, who seems invulnerable to the kind of hurt we all experience daily, who *knows*, despite all the input to the contrary from her environment, that it is okay to be an illegitimate child, okay to want to marry a girl, okay to love women, okay to sleep with anybody you happen to want to sleep with...and so on. How many of us have known those things from the beginning, have truly felt that okayness, without having to fight against all kinds of hurts and lies? Who among us has ever worked her way towards lesbian self-affirmation completely unscathed inside? On the level of everyday reality, this book is an insult to the pain and the struggle we all know. Nobody does grow up invulnerable, in a magical land of unscathed egos, where self-affirmation and self-assertion are somehow god-given.

But *Rubyfruit Jungle* is evidently not

meant to be read on the level of everyday psychological reality. In a few scenes where the author attempts to let us into Molly's consciousness and trace out her sense of self, the book becomes flat and unconvincing. Molly's sense of self is simply too mythologically grand and wonderful to be expressed by the techniques of literary realism. For the most part we are wisely kept outside her thought processes, and thus the novel is successful in presenting a heroine whose charm for us lies primarily in her very unreality. Strong and impudent and untouched, she marches gayly through childhood and adolescence, stoutly maintaining her lesbian nature at every conceivable opportunity. She is more a folk heroine than a real live girl. She should be admired, and her story enjoyed, on that level: it is good to think of her, strong and free and gay and proud, strutting confidently through the world, unafraid to be herself. It is about time we had our own Tom Sawyer.

[Reprinted from March, 1974 issue of *Focus*.]

books

GOOD NEWS FROM ACADEMIA

Journal of Homosexuality, volume 1 number 1, Fall 1974. Hayworth Press, 130 W. 72nd St., New York 10023. Individual subscription \$12.00 (4 issues).

A Review by Charles Bonnell

What can I say? It's high time we had a scientific journal devoted exclusively to homosexuality and its related phenomena. This issue of the *Journal of Homosexuality* fills the bill well; all of the articles are good and many even have good news.

The best news is summarized in an article entitled "Psychological test data on female homosexuality: A review of the literature." Four of the five studies using relatively well-verified psychological inventories (given to non-patient lesbians) found lesbians to be better adjusted or not significantly different from heterosexual women; the fifth study showed lesbians to be more poorly adjusted but is subject to dispute. To me, this overview effectively closes the book on the subject of Lesbianism As Disease, when considered along with a large 1973 study (by Saghir and Robins) which showed the same superiority of gay women.

More good news, apparently, comes from "The Atascadero project: Model of a sexual retraining program for incarcerated homosexual pedophiles." The title sounds grisly, especially if you've read the article about Atascadero in the *Gay Liberation Book* (by Richmond and Noguera). The article describes a voluntary program for gay men who have been convicted of sexual contacts with minor boys; it is designed to raise their age preferences to adults and thus reduce the conflict with the law. Since it did not involve attempts to change the men into heterosexuals, it apparently created a lot of controversy among the more old-line Atascadero psychiatrists. The article says the program was at first regarded with (understandable) suspicion by gays inside and outside prison.

"It took a continued, concerted effort with many examples of intent to convince the gay community members that the project was not just another means to draw the homosexual patient out into the open and then punish him . . . The homosexual patients . . . also . . . feared reprisals from staff members . . . [and] that aversive conditioning would be utilized . . . For the first group it was difficult to assemble six patients . . . now the project receives constant requests from patients to be included . . . the patients are more than grateful to receive a service that does not include stripping them of their homosexuality and their personal dignity," the article says. I would like to talk to some people with firsthand contact with this program before I finally make up my mind, but at the moment I'm quite impressed.

There is also somewhat bad news on the public-relations front: two articles on homophobia show that there are still a lot of people out there that hate our guts. The first, "Some characteristics of those who hold positive and negative attitudes toward homosex-



uals," reports that "Trite as it may seem, the subjects appear to support the notion that girls are made of 'sugar and spice and everything nice' and boys are made of 'snips and snails and puppy dog tails.' Moreover, the subjects seem to like it that way."

Very relevant is the finding that negative attitudes toward homosexuality are strongly correlated with a feeling that men and women should have separate, traditional roles — scientific evidence that the fights against sexism and homophobia are closely linked.

The second article, "Public attitudes toward homosexuality: Part of the 1970 national survey by the institute for sex research," gives the gay-related results of a Kinsey Institute survey. Marcus Welby "Outrage" producers take note: 742 of adult Americans agree (strongly or somewhat) that "homosexuals are dangerous as teachers or youth leaders because they try to get sexually involved with children"; 712 agree that "homosexuals try to

play sexually with children if they cannot get an adult partner."

I was often frustrated by this article's inability to get beyond the most shallow analysis of poorly worded questions. For example, 65% agree that "I suppose they [homosexuals] are all right, but I've never liked them"; while 76% agree that "I have no particular love or hate for this group." Thus, at least 41% must have agreed with both, adopting a patently self-contradictory stance! Homophobia is truly a strange disease, and I wish the questionnaire were better designed to investigate how subject to change and education its subjects were.

A third article, "The *Africaine* court-martial: A study of bugery and the royal navy," reports on homopho-

bia in the British navy of the early 1800s.

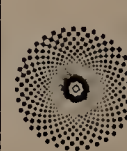
An article about how we ever got classified as sick ("Homosexuality and the medical model") is especially amusing and intriguing, full of hilarious sidelights. The inventor of Graham crackers felt that husbands and wives shouldn't have sex more than 12 times a year. The founder of Kellogg's cereals "wrote that there were many suspicious signs of the masturbator including a general debility, consumption-like symptoms, premature and defective development, sudden changes in disposition . . . aversion to girls in boys but a decided liking for boys in girls, round shoulders, weak backs and stiffness of joints, . . ." and a full 42 other symptoms! Will you ever be able to eat Froot Loops again?

There are two articles on male-to-female transsexuals. The first, "Males, females, and transsexuals: A comparative study of sexual conservatism," shows that 17 women chosen "from the Minneapolis-St. Paul [telephone?] directories" agreed least with traditional ascriptions concerning sex roles, while 17 men and 17 transsexuals split the honors for being most conservative, the latter group coming out slightly ahead. The second article, "Two names, two wardrobes, two personalities," is a rather lackluster paper putting transsexuals, homosexuals, bisexuals, drag queens, transvestites, and Hallowe'en queens into some sort of incoherent continuum.

One of the issue's most important facets wasn't an article at all: it was a collection of abstracts of all scientific papers published on homosexuality in the first eight month of 1974, with later months to follow in later issues. This will be an invaluable help in keeping up with the literature in the future.

Like all scientific journals, this one is expensive (\$12 for four issues). But if future issues are as good as this one, it would be well worth the price for anyone with an academic interest in being gay.

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AQ Gives Focus to Lesbian Feelings

AMAZON QUARTERLY (Vol. 3, #1)
eds. Gina and Laurel
Amazon Press. 1974. \$1.00

A Review By MARGO

Rather than try to summarize or dissect the articles and poems which appear in *Amazon Quarterly* (Vol. 3, #1), I will attempt instead to suggest the feelings about myself and my Lesbianism which these writings called up within me.

The most intense article for me was "Woman Becoming" by Irene Schram, in which she chronicles her struggle over 3 years to acknowledge her Lesbianism to herself. She opens with a simple and beautiful description of making music alone on a recorder, and of making love to herself, all while being unable to draw a line between loving herself and loving other women: "I'm not so sure I'm talking about myself loving myself, or women loving women. Being a woman loving women...the lines blur." This passage evoked my own experience of singing a passionate love song to another woman, and then being told by friends that I had *become* this other woman even while remaining myself.

In celebrating her love and empathy with her own body, Schram confirms my own feelings that masturbation need not be an isolating and lonely form of sexuality, but rather can give an intense experience of oneness with all women, just as an unaccompanied melody has an implied harmony. For the past several years I have wondered why people (Gay and straight) will spend hours seeking sexual partners whom they positively dislike and disrespect, rather than devoting those hours to a sensitive exploration of their own sexuality; Schram assures me that my question is not totally insane.

VOYEURISM AND LECTURE

Roommates Can't Always Be Lovers:
An Intimate Guide
to Male-Male Relationships
by Lige Clark and Jack Nichols
New York: St. Martin's Press. 1974.
\$6.95.

A Review By WILLIAM J.

Memorabilia is what comes to mind after reading *Roommates Can't Always Be Lovers: An Intimate Guide to Male-Male Relationships* by Lige Clark and Jack Nichols. The title that leads you to believe that it is Lige and Jack's how-to book on male-male relating, but Dr. Weinberg's (of *Healthy Homosexual* fame) introduction tells you you're receiving a section out of the journalistic lives of Lige Clark and Jack Nichols. They wrote for *Gay*.

The book is a compendium of letters and responses dealing with almost every conceivable topic interspaced with pithy and often pedantic discourses on such topics as S&M, fidelity, and isolation. As such, it isn't a bad book, even for \$7.00, but for readability and organization, it's defi-

nitely of the "I'll read it while using the 'john' variety." The subject/responses are insightful, especially into Lige and Jack's views on gay politics and their pan-liberationism: "We view sexuality...as an adventure that jumps boundaries and is wide-flowing, intensely curious and almost lushly undifferentiated in its pursuit of beings to love." And there can be no question that this book, taken with a grain of salt, can be a good resource book to cause reflections, open horizons, and give support.

But, the organization, or lack thereof, is disconcerting, making it almost impossible to find what you wish. It's like those old-time porno books that divided the picture sections randomly with "educational" discourses, making your pleasure build only to leave you hanging on "anal sexuality among the ancient semitic tribesmen." As a pleasant book that bores, yet stimulates at the same time, it's good. As a guide to intimate male-male relationships, it falls short, somewhere between voyeurism and lecture, neither to the point of satisfaction.

As an unreformable night owl who is writing this review at about 4 a.m., I felt immediate empathy with Joan Larkin in her poem about a subway station after midnight ("Notations—The F Train"). Larkin mentions a "joke" by the police in her neighborhood that women who go out late at night desire rape; and I immediately remember a similar "joke" by certain Boston employers that they are refusing me jobs during late shifts for my own safety (as if starving were safer). In her joy for the freedom and quiet of the urban night, dimmed but not really overcome by fear of attack, Larkin mirrors for me my own impressions of a hundred walks around Cleveland Circle in Boston between midnight and dawn.

Seeking an alternative to the dehumanized and mechanical rationality of patriarchal thought, Barbara Starrett calls for women to reject all the exclusive polarities posed by male logic such as intellect/feeling, good/evil, logic/intuition, etc. Her article, "I Dream in Female: The Metaphors of Evolution," urges Lesbians (and all women) to cultivate rather than to reject the modes of feeling and spontaneous empathy as well as linear thinking. Further, rebelling against rigid male materialism, she accepts mystic experience as one valid path of liberation: "Each of us chooses/The ways she will challenge the limits."

In a companion book review of *Amazon Odyssey* by Ti-Grace Atkinson, Starrett manages to criticize Atkinson (and other women) for a too narrow view of the feminist movement while respecting her as a committed and courageous activist. From the perspective of a small Pennsylvania town where repression (e.g. tortures of suspected Lesbians in mental hospitals) left little room for divisions between women, Starrett suggests that Atkin-

son may be too fascinated by factional fights in New York. Also, Atkinson may be too abstractly political and not sufficiently personal in dealing with such an intensely personal thing as Lesbianism. Yet Starrett defends the right of Atkinson to a respectful hearing, although not too uncritical approval, by the Lesbian/feminist community.

Although the shorter poems defy description (read them for yourselves), I especially enjoyed "Polemic #1" by Honor Moore, which warns women against passing their writings and feelings through a Male-Approval-Desire filter, or M-A-D for short. "She Lived in a Shoe," by Cynthia Carr, is a short story I am still trying to figure out; but mainly I liked it, and it gave me strong images for my own consciousness.

My one major disappointment was with the response of the editors to Donna, a Milwaukee woman who wrote to protest the rejection of two articles about Lesbian love and human love in general. The editors say that they rejected her articles not because they (the articles) are anti-Lesbian, but because they constitute "a legitimization of hetero sex" by implying that an equitable heterosexual relationship is

possible though rare. Although I join the editors of *AQ* in resenting attempts to justify Lesbianism as a *substitute* for heterosexuality rather than a positive lifestyle in itself, I sensed clearly that this was *not* Donna's viewpoint; she wished to explore Lesbian love as a unique type of human love. Aside from the treatment of Donna, whose articles I would like to see in print, I enjoyed *AQ* very much.



WOMAN TO WOMAN RAMBLES

Woman Plus Woman
by Dolores Klaich
New York: Simon and Schuster. 1974.
\$8.95

A Review By
MARION THOLANDER

The fact that a book on lesbianism has been written by a woman is a milestone; unfortunately, the book itself is not a milestone, either as literature or information.

The first chapter dealing with an interview of a forty-year-old lesbian is interesting. The last chapter dealing with an interview with a seventy-six-year-old lesbian is inspiring. What falls in between these two chapters might best be described as ramblings.

The book is written in three parts. Part 1 is entitled "Sex and Psychology." With no beginning, no ending, Ms. Klaich bounces from such impressive names as Freud, Kraft-Ebbing to Deutch. She gives all the theories about homosexuality, but draws no concrete conclusions.

With a footnote on page 92, Part 1 is automatically outdated: "In December, 1973 (as this book was going to press), the American Psychiatric Association in a landmark decision, voted to delete homosexuality from its official list of 'mental disorders.' A landmark decision is contained in a footnote?"

Part 2, "Historic Witnesses" brings us from Sappho to Stein with very little pain but not an abundance of joy. It is gossip, despite the opening statement that too much of what is said about women writers is gossip.

Part 3, "Contemporary Voices" contains some information on the Gay Liberation Movement. It contains another footnote on the landmark decision. Finally, blissfully, we arrive at the testimony from the elder stateswoman.

The book has an excellent bibliography which might make owning this book worthwhile. That, however, may be the only reason.

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books

"Dragon" Prints Deep Love

Mouth of the Dragon (A Poetry Journal of Male Love)

Ed. Andrew Bifrost
Third Issue (New York: Mouth of the Dragon Press, December, 1974).

A Review by Tom Myles

Mouth of the Dragon bills itself "A Poetry Journal of Male Love," an ambiguous phrase to be sure. The contributors to this collection of poems are men, all of whom are able to relate emotionally and sexually to other men. The book is about their experiences and thoughts, hence the magazine's focus on gay men's writing. It is an editorial choice of topic, not a sexist publication.

"Male love" is problematic. What is male love? It is so many different things. On its most superficial level, it is quick sex in unexpected, odd places. It is a neverending fantasy. It is meeting someone you've been looking at for a long time. It is a first date, or going to bed with someone for the first time. It is deep love — in my view a more honest and firm love because of its freedom from the harnesses of conventionality.

Only if male love is so many different things can *Mouth of the Dragon* be considered truly representative of male love. There are many kinds of poems in this nicely printed journal. The poems have no direct relation to each other. No logical sequence for the reader is indicated by the arrangement of the poems. The collection represents a wide variety of technical styles — all the way from the restrictive sonnet to impressionistic free verse. There are poems about quick sex in men's rooms in the N.Y.C. subway (cf. Alan Causey's untitled poem). There are poems about love-making, such as the nice "Bring Me to Your Mouth" by Gavin Dillard. This particular poem presents the situation of two lovers talking about past times, each other's bodies and minds, and about sex. The poem concludes by stating

our bodies are the tools
with which we're made fools
your body so superbly filling
tip your glass
and join me in my spilling
bring me to your mouth.

Sex is, ultimately, awkward, ridiculous. Yet who can resist.

American poets have traditionally been better than their British counterparts in understanding the human soul. The English poets — Shakespeare, Donne, Marvell, Keats and others have written lady-on-a-pedestal poems. Americans — such as Hawthorne, Melville, Eliot and especially Dickinson have better understood what human emotion is all about. T. S. Eliot said once that we are most human in moments of pain, uncertainty and struggle, not in quick moments of ecstasy. The poets in *Mouth of the Dragon* — like all good poets — show a knowledge of those who have written before them. They display in their poems a good understanding of human dilemmas. Being gay is often not at issue: love and pain are universal. Thankfully, the poets do not force this (or any other) issue in situations where it doesn't rightfully belong.

For example Vaughn Duhamel's "To an Astral Brother" analyzes a

love relationship gone cold and tense. He uses metaphors of confinement of all sorts to describe emotions of hurt, the kind where one just wants to run away. Harold Pickett's poem "To Jim" covers a similar topic and is distinguished by an exceptional ending, "Love!/such a love brings me/to the Center./I shine around/a shiny green June bug/in God's mind."

The best poem in the book falls into this category. Don Mager's "Skirmish (For Michael)" is full of multiple tensions, emotions piling against each other unbearably in one's soul. The situation of the poem is right after a violent quarrel. The speaker in the poem is caught between his indignation and pride on one hand, with his love on the other. The poem is long — four pages. The speaker must further evaluate his pain in light of another deep hurt in his life. As Mager puts it,

My first lover turned my blood to sand
and then threw it on the dunes to dry.

Such lines are worthy of Milton. They

have echoed around in my head since I first read them.

The book does contain a couple of faulty poems, but they are far and few in between. Take for example L. Craig Schoonmaker's "Celebration," which begins, "I celebrate myself,/Man, man oriented." If it sounds familiar, check out the opening of Whitman's *Song of Myself*.

Poems like "Nero to Adonis, Adonis to Nero" irritate me; if you don't have your Ph.D. in Classics, forget this one. There's an occasional forced rhyme, such as, "here's to my loves that are over,/to the minds and the bodies I rolled in like clover," from Alan Causey's "Toast," or a line like this one from "Metamorphosis" by Keith K. Walsh, "... those who/pick misery and oppression like a snot/from their noses." But on the other hand we have the technical accomplishments of writers like Salvatore Farinella, whose "Truck Stop" begins, "Tubular truck turbine winding/springs screeching/o fat ball point pen horizon headed..." Or take Gerard Smith's

untitled 13 word poem written in impressionistic style, depicting a Sunday morning paperboy fantasy.

The editors of *Mouth of the Dragon* have very high professional standards. It is published in New York, but contributors (43 in this issue) are from all over U.S. and Canada. It is printed four times a year. I was unable to determine the price. This issue may be difficult to obtain — the printing is only 1000 copies. But it is a first class literary publication of merit. I will be looking forward very much to the next issue.

movies

(Continued from page 9)

romantic film describing a banal situation. The people are playing themselves; unencumbered with artificial roles, the two actors bring a certain dignity to the genre. Unlike other Warhol products of the same period, "Fuck" contains no contrivances except the situation.

It's my belief that the artificiality of the new blue movies is what makes them dirty, not the sex—which, as I've said, is usually pretty good to watch. Even the thinnest trace of "plot" in fuck movies can become aesthetically offensive; the notion, for example, intrinsic in many recent blowjob movies, that two people have to love each other to do it. As we all know, that isn't always the case, "and particularly not on the first date." In fact, the only sleazy thing about "Passing Strangers" is the gimcrack classified-ad device, which has been used several thousand times.

[This is the conclusion of a 3-part article on the cinema.]

Hagiography

(Continued from page 11)

ed as a full-fledged member of that select company of women that gay men revere and idolize as fixed points of talent, beauty and immortality in our otherwise grubby, ugly and instable world. And no matter how you feel about this phenomenon as an "issue," it is undoubtedly a part of the total gay male experience.

How did Cher make it?

First thing she did was to ditch the man in her life and drop that patrilinear surname. Now it's just *Cher* — woman! Ten years she sang with him as *his* side-kick when anyone with an eye for talent saw instantly that it was *she* who was the expressive one: fabulous and sensuous gowns, long, flowing hair, lively "love-me" gestures.

She's got those looks which are not conventionally beautiful but which are sympathetic and intriguing, like Dietrich, Garland, Piaf; and her voice, though salable to a mass audience, has that special gay appeal. It's got that quality that conveys a knowledge of being spurned (those low warbles when she butches it up), but it always bounces back with joy.

For premiere night:

Add one Flip Wilson in drag—the queans go crazy, one Bette Midler in fur-lined girdle and boa, shimmying to knock the Pope's teeth out, doing a duet with Cher called "A Tribute to the Truly Trashy Ladies," which is like something out of a low rent Jewel Box Revue act, and one Elton John beating away at his ivory 88s in his wierd tin-foil Wizard of Oz suits, and it looked like the Academy Award Winners of the Hominterm. No doubt about it: these were real *show* people. None of that macho locker-room uptight male camaraderie of Dean Martin, J. Carson, or M. Griffin. It seemed like Cher had asked us over to watch her and her friends camp it up for an hour. That final medley sung by John, Midler and Cher lost in a world of balloons was so gay and unreal and

filled with soft imagination (for TV terms) that it made straight-oriented "Midnight Specials" look like wakes.

So turn off your *Banaceks*, cop shows, macho terror-thrillers, and switch on gay TV with *Cher*, and thank the show's creators who have once again given fags a world of love and illusion, filled with song and beauty, great dish lines, and, at least on this *Special*, no trace of the world of heterosexual "normalcy." Four stars****.

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The View From the Couch: You Make Me Sick

The View from the Couch:
You Make Me Sick!

[Part I of a series]

By J. D. SITLER

OK all you Gay suppression buffs out there, it's get to know your enemies time. But first, a little cheer:

Two! Four! Six! Eight!
Who do we appreciate?
Hooker! Hoffman! Weinberg!
Szasz!
Rah! Rah! Oh-my-gosh!
Three! Five! Seven! Nine!
Now I'm stuck for another
rhyme.
Hatterer! Socarides!
Menninger! and Bieber too!
We can all live without them:
Hiss-Boo! (Whew!)

Recognize any of the names? They're all well-known psychiatrists who have "treated", studied, written about and otherwise scrutinized homosexuals. The first four are your friends, boys and girls. They think Gay people are nice, or at least no less nice than straight people, which isn't necessarily saying much. The other four, boys and girls, are your enemies. They think Gay people are sick—by definition. How does that definition work, kids? Let me explain. It's a lot like Catch 22. You remember Heller's *Catch 22*, don't you? It went something like this:

Catch 22: If you say you're crazy so you can get out of the Army, you can't be crazy, because everyone wants to get out of the Army—a very uncrazy thing to want. So you can't get out of the Army!

Those nasy psychiatrists have their own *Catch 22*, and it's all for you, my queer little dears. It goes something like this:

Catch 69: If you say you're not crazy so you can be Gay and live in freedom with all the social supports apertaining thereto, you must be crazy, because there are no social supports apertaining thereto; and people without support get crazy. So you can't live free!

But they've got a double whammy for those of you who are foolish enough to come to them (sometimes involuntarily) for real help for real problems. Here it is, gang:

Catch 69, Sub-Catch 11: If you say you want help because you're crazy, and you say you're crazy because you want to chop off your grandmother's toes with a hatchet, and you incidently mention that you love to have meaningful relationships with cored apples; then you surely must be crazy. After all, you came in for help to cure your craziness, right? But you're not crazy because of your fetish for toes alone, which is the source of your grief and a pretty heavy scene for granny too. You're crazy because of your cored apple fixation, which is the source of your joy and harms no one (assuming the apples are consenting adults). For everyone knows that people who are queer on Winesaps

and Macs are only seen on the couches of shrinks, or else they're out there making themselves and everyone else miserable by secretly practicing their festering perversion on innocent fruit. So you're crazy alright, bozo, but not for the reason you think. Back to square one again!

Which Way Out of the Maze?

Pillard (in *Psychiatric "Treatment" for the Invisible Minority*) says, "It is inconceivable that the persecution of homosexuals could exist without the complicity of the psychiatric profession." Catch 69 is a self-fulfilling prophesy, for Pillard points out that these 'healers' are "... defining illness and helping to insure that the subsequent behavior of the 'patients' conforms to their definition. The homosexual is deprived of social support and then stigmatized when his behavior reflects that deprivation."



Kameny (in *Gay Liberation and Psychiatry*) reiterates that the unproven allegation that homosexuality is pathological is "... in self-fulfilling fashion, helping to produce some of the very symptoms which psychiatrists claim to find in their homosexual patients and in all homosexuals ..."

In a broader sense, this same phenomenon becomes institutionalized within society following the sanction of these mental health professionals, because they act as powerful agents of social control. Pillard states: "Hatred of a minority group tends to evolve into customs and laws which eventually isolate and oppress that minority, forcing it to adopt characteristics which are then judged as different and inferior."

The excuse that psychiatry is case-oriented is pure bullshit, especially in the light of pseudo-scientific "psychiatric" studies purporting to show that *sick homosexuals* are a representative subset of *all homosexuals*—a ridiculous extrapolation from the particular to the general. (It works better the other way around. Don't try to tune the engine without reading the manual first!) No cop-outs allowed! The institution of medicine has enormous influence in shaping social and cultural

attitudes toward Gays, and the responsibility to use that influence wisely should be undertaken immediately. (Now remember what shrinks say about people who are unable to face their responsibilities: they need therapy!).

For those psychotherapists who are and wish to remain case-oriented, Gays don't need their pontifications on the community-at-large. As Kameny points out: Because homosexuality is certainly a psychological condition, the practitioners of psychotherapy are seen as the authorities on the subject. "This makes as little sense as to say that because skin color is a biological condition, we should look to biologists, geneticists, and dermatologists for authoritative information on racism and for solutions to the problems of the ghetto." Get the message? Homosexuality is "... a sociological problem in prejudice, discrimination, and bigotry directed against a minority

therefore, sickness to be determined by the analyst. You're damned if you do, and you're damned if you don't. Back to self-fulfilling prophesy land, boys and girls.

The other aspect of Sub-Catch 11 is that the only homosexuals psychiatrists study are sick ones: those dissatisfied with their sexual orientation or manifesting other psycho-social problems common to all. Healthy homosexuals don't come into the office, nor are they seen as happy, productive members of society—because they're hidden. Of course, there are always those effeminate "pansies", whom the shrinks see only as potential customers. They're very visible, since they openly exhibit antisocial; i.e., not heterosexual; role behavior. Yet the reason why healthy homosexuals hide is never thought to be a factor in determining why sick homosexuals get sick.

What is the reason for hiding? An examination of the shrinks' mania for converting Gays provides the answer. Kameny points out: "Many psychiatrists piously claim that they attempt to convert to heterosexuality only those homosexuals who indicate that they wish such change ... The motivations for desiring such changes must be examined with some care—as most of those same psychiatrists would surely do if a heterosexual came to them desiring change to homosexuality." Assume there are discontented people who wish to convert between two intrinsically and objectively equal states; for example, Jewish and Christian, Protestant and Catholic, White and Black, homosexual and heterosexual. One would assume the traffic would be proportional to the reservoir from which the traffic emanates; that is, if there are sixty times as many Christians as Jews, sixty times as many Christians would desire to convert to Judaism as Jews to Christianity. Do we see this sort of thing happening? How many straights

do you know who want to become Gay? Kameny concludes: "In a situation of repression, discrimination and bigotry, where the traffic between the two states is totally one way, motives for desiring a change ... must be explored, not merely accepted."

It's just taken as axiomatic that Gays exhibit psychopathology. This curious phenomenology is used by Bieber (in *A Psychoanalytic Study of Male Homosexuality*), who starts with: "We consider homosexuality to be a pathologic, bio-social, psycho-sexual adaptation consequent to pervasive fears surrounding the expression of heterosexual impulses." He then chose disturbed homosexual patients undergoing psychoanalysis to change their sexual orientation as his study sample, and ten years later concluded he had been right all along. Apparently having no use for scientific method, he might have saved himself ten years of worthless research! (I ask you, is that obsessive dedication symptomatic of psychopathology? Perhaps he should ask his patient to move over, and give him some room on the couch.)

(Continued on page 12)

THE POLITICS OF THE BLACK LESBIAN

By STEPHANIE BYRD

Recently I was at the Minority Women's Conference in New Haven. I have listened to my sister discuss the racism that exists within the confines of the white Feminist Movement. It occurred to me that this problem of racism is one of the greatest problems facing the Black lesbian in her dealings with the gay white community.

A great deal has been said about the invisibility of the lesbian in the Feminist movement and until recently she has felt it necessary to remain invisible for the growth of her own self-image. But, why has the Black lesbian remained invisible in a movement that is so relevant to her? The answer is complex. One of the reasons is the lack of outlets for lesbian self-expression in the Black community. Another reason is that her white counterpart does not know she exists. White lesbians have had the opportunity to immerse themselves in the Feminist Movement outside the auspices of their male-dominated communities, as in women's collectives. If the white lesbian decides that she does not wish to participate in the Feminist Movement, she is still surrounded by those women who share her convictions and a common background in that her peer group is generally made up of white lesbians.

The Black lesbian, upon discovering her sexuality, has no place in the Black community. She may not wish to be identified as a lesbian because she is afraid of the physical and mental repercussions that will result from her announcement to the Black community. If she decides to stay in the Black community she may be coerced into taking the cloak of heterosexuality or be harassed until life becomes unbearable. If she leaves she finds herself in a white culture with which she cannot altogether identify. So she disappears from sight, returns to a heterosexual

environs or tries to take on middle class white values. The Black lesbian is not always surrounded by a group of peers. As a result she may feel alienated and pressured.

When I came out of seclusion and became active in a white feminist organization, I was faced with the aforementioned problem. Up until that time I was working with my brothers. I rolled bandages, leafletted and supported my brothers in the struggle against an unjust economic structure. It was not until 1970 that I took a feminist stand and removed myself from what was rapidly becoming the yoke of male oppression. I saw a need to remove myself from the sexist and male-dominated Black Movement and to express myself as an effective political entity as a Black lesbian-feminist.

Upon my entry into the white feminist movement, these women did not greet me with glad tidings. I was greeted by hesitancy and overt prejudice. I joined a lesbian liberation group in the Midwest. I found myself dealing with white women who assumed that my being Black and a lesbian had no effect on any political convictions I might have. Many of these Women treated me solely as if I were a living Kinsey report. They did not consult me on anything the group was planning. For a while I was the Fool of this organization in that my position was that of a comedienne and sexual guidance counselor. Finally I confronted them with their hypocrisy and eventually resolved the conflict by raising the consciousness level of the group. Until this experience I had been aware of the white man's view of Black people but my sisters' reaction was contradictory to everything I had previously read. It was a surprise and a reality. Since then I have spent a great deal of energy in penetrating this

Photo by Jane Picara



Stephanie Byrd speaks out.

barrier.

I still find myself considered politically irrelevant to the Feminist Movement by many Feminists and dangerous by an even greater majority. My Blackness draws attention not only to myself but also to the Women's Movement. I am no longer just another Black Woman. I am a triple threat—a Black Lesbian. To some unenlightened lesbians, I am still the proverbial "chocolate drop" who is as ineffectual as she is ignorant. The references I have heard to 'rhythm' and large heart size being peculiar to Black Women are grotesque and racist. A few Black sisters have risen despite the perpetuation of these heterosexual and sexist myths. But not nearly enough because white lesbians are still saying those tired cliches.

Because of these problems, Black

lesbians are finding it necessary to seek support elsewhere. The National Black Feminist Organization is one such group. We are finding support from our sisters both gay and straight. It is encouraging to see that sexual preference is no longer an issue or a hindrance in inter-personal relation. So in a sense the reactions of the white woman have been beneficial in bringing us closer together. However, this does not rectify the seriousness of the problem.

Black lesbians are a reality and unless we are dealt with as such, any communication between Black and White lesbians is impossible. It is important for White lesbians to know and accept our existence and work with us in the present struggle against economic and social injustice.

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By "TANTALUS"

One of literature's most famous opening lines is Rousseau's "Man is born free but is everywhere in chains." People who dig S&M and B&D would probably add that it is in chains that they find sexual freedom. As their bodies are fettered, their minds are freed, and they can more fully immerse themselves in the joys of leathersex.

Allan Stewart's GCN leathersex articles have been insightful, but he has neglected an important part of the S&M and B&D scene. In spite of stereotype "whips and chains," gear does play a key role in sado-masochistic and bondage-and-discipline fantasies and the realization of those fantasies in actual sexual encounters.

As makers of leather S&M and B&D gear, we sometimes get asked if anyone really buys gear (they do), but people usually want to know about our most popular items. From the gleam in their eyes, we know they have visions of whips, manacles, and other devilish instruments being used to satisfy people's hidden, violent lusts. The truth, of course, is quite something else.

WHAT KIND OF GEAR?

As someone realizes he's gay, he fantasizes about sex with another man before committing himself to such a sexual encounter. The same is true in leathersex. From things heard and read, he develops an active fantasy which may be very heavy. But when he comes out into S&M or B&D, his first experiences will probably be hesitant and cautious.

So it is with someone building a gear collection. While leathersex is still a fantasy, he gets gear he can use by himself for his own pleasure. He may eventually acquire leather clothing which proclaims his interest, and perhaps begin to hang out at leather bars in hopes of meeting someone else with similar interests.

The more he comes out into S&M, the more complex will be the gear he acquires, since he will probably develop ongoing relationships and get gear requiring a partner for use. But always the gear in his collection will reflect his specific leathersex interests as well as how much he's into it.

Everyone, of course, has specific sexual likes and dislikes. One guy's turn-on is another's turn-off, and that's true in S&M and B&D, too. When getting gear, it's important to consider what turns you on. If someone is not into bondage, he should not consider buying restraints. If he digs heavy tit play, tit clamps would be good choices. The variety of devices available is immense, and everyone's needs can probably be met.

ACQUIRING S&M GEAR

Once someone decides to start an S&M gear collection, there are a couple

of ways to go. Many people improvise gear from things around the house: rope, clamp clothespins, belts, and so on. Hardware and surplus stores are good sources of things which are easily adapted to S&M scenes. And there are commercial suppliers of leather S&M and B&D gear whose equipment is especially designed and made.

Most leather gear suppliers have good mail order catalogs, and they may also have a retail shop. Their ads appear in many gay magazines and papers. They're usually reliable, particularly the specialty suppliers whose primary product is leather gear. Their quality, too, will probably be better than that of catch-all companies advertising "wide selections" of books, magazines, films, novelties, leather, etc.

While a good S&M scene is largely a state of mind with active imaginations working, there's no question that a carefully chosen gear collection, large or small, adds immeasurably to leathersex. There's a reality to leather gear that heightens and prolongs the sexual experience, freeing the mind and the body to reach ever more beautiful, sensuous, and rewarding emotions.

Fantasy and Apparatus in Lesbian Love

By ROSENJOY

Lesbians of Boston—this is the how-to column you've been waiting for, I hope. You've been wanting to get into S&M (why should men have all the fun). This column tells you how to do it without intent to bodily harm.

The S&M scene gives you chance to act out all your Favorite Fantasies with a favorite friend. Here's a few suggestions for the beginner. You can be the Amazon queen with absolute power; she can be the serving girl. There's headmistress of the boarding school and student, or goddess and mortal. These work around some basic themes like "You must do what I tell you or else" or "Oh, no you don't; oh, yes I do" or "Don't bite hand that feeds you."

At this point you may have trouble discerning which side you are on—the S-side or the M-side. Just pick one; if you don't like it you can always switch later. Remember that the M has control of the situation, directing the S how far to go and when to stop. If you're bringing someone new into the game act the M. It lets her feel like she is in control.

Set the stage for fantasy. Dim the lights and light the candles. Dressing up always helps to get out of oneself and into the role. Keep plenty of silk scarves around. They make dresses and headresses, and just wonderful bonds. And keep them under the bed; it's no fun searching for an hour through the closet when the time is right.

Belts should be handy for tying. I hope you have a bed with posts; those mattresses on the floor have ruined many a good scene. The belts with lots of holes all the way down are the best for adjusting and make a nice whoosh when you swing them. Big buckles are a turn-on but be careful how you swing them. In S&M the suggestion of harm is the exciting part. Will she really hit me; won't she? The thrill is in the suspense, not the smack. The mark of a good S is leaving no mark at all.

Bondage is an important part of the S&M scene, but it does not have to really take place. Holding a person's two hands together and giving her the feeling that she is helpless, under your control, is as good at times as stringing her from the ceiling. But for those that like the real thing, there are leather gear harnesses, chains and locks, silk scarves, ordinary clothesline, belts. Please, if you are going to use handcuffs, don't lose the key. And keep it near the bed. Be cool or you'll blow the scene.

An S&M scene can be anything from a super-extravaganza with costume and gear, scripted, produced and directed, to a simple wrestling match to see who comes out on top. Have you noticed that your lover always comes out on top? Did she tell you that the ropes in the corner of the room are a fire-escape ladder? Maybe it's time you had a serious discussion. Tell her it's your turn to be top-woman. Choose the game and start the action. You can be anything you want to be this time around.



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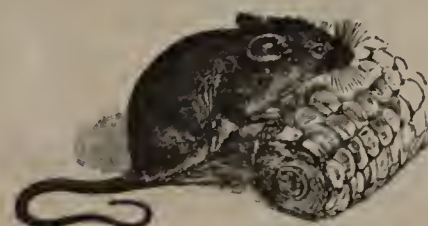
Morning-star; beginning of 15th century.



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Mouse (*Mus musculus*).

Bread and Roses and Women. Yum!

By Xenia Williams

There's a new restaurant in Cambridge, a woman-run enterprise called "Bread and Roses" where you can find tasty, home-cooked food at moderate prices, roses on your table, feminist culture, a relaxed, friendly atmosphere, unlimited fresh bread and much, much more.

All the food at Bread and Roses is made from scratch, from the crust on their delicious apple pie to their fresh vegetable salad, and the homemade quality comes through clearly: this is not the usual restaurant food.

Much of the menu is vegetarian, although fish and chicken dishes appear regularly and ham occasionally. Some feature entrees include eggplant Parmigian, enchilada casserole, spinach lasagne, and walnut-cheddar loaf. Several varieties of quiche are available: onion, bleu cheese, tomato, zucchini. There are soups like black bean, vegetable, lentil, mushroom.

There is, as yet, no liquor license. In the meantime, there is cider, hot and cold; tea, juice and coffee. Desserts are often fruity (smile!), but there is also the sweet, gooey sort involving chocolate and lots of whipped cream, or rum pudding.

Prices are reasonable. Entrees are in the \$2-4 range, with at least one near \$2 every night (walnut-cheddar loaf, with thick cheese sauce and zucchini on the side is \$2.25). A bowl of filling soup is \$.95, and a good-sized salad \$.50. All meals include as much fresh bread (several varieties) as you can eat; just go up to the chopping block and cut it for yourself. Instead of tipping, there is a box on the counter saying that they would prefer tips to go to a worthy cause, and telling you that the week's cause is, for example, Parapherna (a lesbian-run woman's craft store), or the Women's Community Health Center.

Bread and Roses is open from Tuesday to Saturday, 5:30 to 9:30 p.m. and Sunday evenings at 7:00 by reservation only. The Sunday meal is always followed by a feminist presentation or entertainment. One Sunday the Cambridge Ensemble put on their

performance of Gertrude Stein's "Old and Old." The restaurant is located at 134 Hampshire St. in Cambridge. Phone is 354-8731. You can get off the red line at Central or take the Harvard Square bus to Inman Square.

A wide, dark wooden bar with stools separates the kitchen (compact and clean) and serving area from the table (red tablecloths and fresh cut roses) in the front room. The back room is carpeted, and boasts one table on the floor. The walls are hung with women's paintings and photographs,

and, sometimes, crafts are exhibited. The customers are women of every race, age and dress. And there is a sprinkling of men. Bread and Roses is "for women and their friends," Patsy Hynes, co-ordinator, said. "Everyone is welcome."

When asked specifically if Bread and Roses welcomes gay patronage, she was surprised that that wasn't taken for granted that gays are welcome (some of the staff is gay). Some gay men as well as lesbians come, she said.

Patsy Hynes and Gill Gane first

talked about a feminist restaurant at a women's conference last June. A woman architect helped them design it; women did mostly all of the building, and the present staff is all women.

The restaurant was conceived as "more than simply a place where women would feel comfortable"; it is cultural, political, concerned with the community. The name symbolizes their desire for economic survival and beauty. It comes from the 1912 workers' song: "Give us bread, but give us roses."

Speaking for Myself

I'M NOT GAY ANYMORE

By Allan Stewart

Someone recently described himself, in print yet, as a "liberal intellectual." It sounds impressive, though I'm not sure what it is. But I am sure, whatever it is, he is NOT one. Someone else, in a meeting, claimed to have been a gay activist longer than anyone else there. He wasn't really accurate. His actions in, and views toward, the gay community of late belie his own label for himself.

Somehow, that's the way it is with ideological labels. As you begin to apply one to yourself, you're probably not it anymore, if indeed you ever were. Lorenzo diMedici, often called the epitome of "Renaissance Man," certainly didn't see himself as that at all. He was too busy being it to think of himself in terms of labels.

More recently, we had the Bohemians of the thirties, Beatniks of the fifties, Hippies in the sixties. Who knows what the seventies will bring. For each, there was a core group whose common beliefs brought them together, in spirit if nothing else. These people had no label for themselves. They didn't need one. They were too busy to worry about a label for what they were doing.

As they acquired camp followers and

became popularized, particular labels began to be applied to the whole group, usually by outsiders, and usually derisively. By that time, though, the founding geniuses were long gone and into something else. What remained to be labeled was simply a hollow shell, almost a caricature of the original idea.

And that, it seems to me, is what has happened to Gay Liberation. The original thinkers, the founding spirits, realized the battle was won and went on to new things. What remains are the camp followers, the headline seekers, the noisemakers who wish to capitalize on "gay chic."

Some ideological labels are probably valid. People can indeed be Democrats, Republicans, or Socialists; or they can be Christians, Jews, or Moslems. But rarely are these people contributing startling new ideas to their beliefs. They are simply following the basic tenets, set down historically, culturally, or however.

How many so-called gay activists today even remember — much less appreciate — the incredible struggles of the Mattachine Society, ONE, Inc., and other, earlier gay liberation groups? Yet today, in 1975, without

exception, every gay liberation group is simply following the lead laid down by these early groups. And almost without exception, the founding spirits of the early groups have left the gay liberation movement to go on to other things. They opened the closet door, came out, and had the grace to step aside.

So, I'm not gay anymore. Nor am I a fairy, fag, faggot, or any of the other derisive terms gay people have started applying to themselves. I'm just me, a rather ordinary human being whose sexual preference happens to be for people of my own sex. Other people can accept that or not, as they please. I refuse to let it bother me. I've got better things to do than worry about labels.

Would-be gay activists can bitch and moan, organize and quarrel all they want. I've got a life to live, and I won't live it as a stereotype. Of course, I'll continue supporting some things gay movement groups are doing, and I'm equally sure I'll attack the things I believe to be rip-offs and dead-ends. But I won't identify myself as gay anymore, not in the political or ideological sense. I'd rather rejoin the human race.

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LESBIAN HEALTH EXPERIENCES

The Lesbian working group that is planning workshops for the Women and Health Conference (to be held in Boston April 4-7) is collecting personal stories and experiences of Lesbians in their contacts with the medical system. This would include such things as visits to the doctor, hospitalization experiences, experiences in seeking therapy or counseling, etc., etc.

We would like to use these stories (ANONYMOUSLY) to sensitize all health workers and others at the conference to the needs of Lesbians.

Please submit any stories you think might be relevant in any way to Lesbian Health Group, Box 6000, GCN, 22

Metropolitan Community Church meets for worship every Sunday at 7 p.m., 131 Cambridge St., Boston (Old West Church). Fellowship hour 8:15 p.m. Revs. Lawrence Bernier, Stephanie Biquiak, and Jeffrey Pulling, pastors. All persons are welcome. Telephone (617) 523-7664.

WE'RE NOT AFRAID ANYMORE! in Worcester, Mass. Join us at MCC-Worc. 4 p.m. Sundays, Central Church, 6 Institute Rd., near Lincoln Square. Call Heather and Nancy (ministers) or Bob (deacon): 756-0730.

Community Synagogue of Boston organizes with a religious, cultural and social program. For information write with name, address and phone to MCS, PO Box 2009, Boston, MA 02106.



pen pals



I will be 29 years old on March 16th. I am 5 feet 11 inches tall, I have blueish green eyes, brownish blond hair and I weigh 208 pounds. So if this interests anyone who might read this letter then I'd appreciate it if you would write me. I would answer as many letters as I get, if any. It is a lonely life in prison and the mail does help make it a bit easier to serve this time, I only have my mother and one sister and have been left out on a great deal of things that have been going on in the free world since my bust in 1966, so I would greatly appreciate all the help you may give me in this matter and hope to hear from some great people in the near future, if anyone reads this and would like to correspond then here is where they can write me: Ron Browning, #125538, P.O. Box 727, Lucasville, Ohio 45648.

My name is Melvin Davidson. I am a realist and have no illusions about myself. I see all the shortcomings, suffering and pain in humanity but am not a fatalist as I see also the innate triumph and glory of our kind. I take it from there . . . I am interested in meeting professional people and students alike, those who have thoughts to exchange and who value a man who in friendship will remain loyal and stable throughout the shifting fortunes of time. Age, race, sex or creed is no barrier. If you are as real as I am then write . . . I care. Melvin Davidson, 136273, Box 57, Marion, OH 43302.

Confined in prison. Would like to find someone to correspond with. Will appreciate letters from anyone. John L. Pawlaczuk, 137-816, P.O. Box 69, London, OH 43140.

I am presently incarcerated at the Florida State Prison, with very little contact from the outside world. I could never explain how much just a small letter would mean to me. I will answer anyone who will write. Gesse Anderson, P.O.B. 747, Starke, Fla. 32091.

My name is Steve and I am presently a prisoner in Florida. I would like very much to correspond with any aware peoples. Mail is a very important part of my life, it would be most appreciated. Please write to Steven Washington, P.O.B. 747, Starke, Fla. 32091.

I am an inmate confined in the Lucasville Correctional Institution at Lucasville, Ohio. The reason I am writing you this letter is in hopes that I may find friends from the outside world to correspond with. For I have no family, and have been in prison now for going on four years.

If you could print this letter for me. I do feel it may be alot of help in helping me as well as others in keeping from being so lonely. If you can print this for me. I would liek for you to print something like this if you can. Lonely prisoner seeking correspondence with people that are interested in becoming good friends; I am 29 years old, six foot one tall. That loves to correspond open-mindedly. Ralph W. Freeman, 133 151, Box 747, Lucasville, OH 45648.

i'm 22 will be 23 March 22, I am black, considered very handsome, 6 ft. even, 201 lbs., brown eyes, black hair, future NFL or WFL player. My hobbies are, body building and writing poetry. Hope to be released within the year, I will answer anyone who finds the time to write. A friend, James Melton, P.O. Box 600, Tracy, CA 95376.

My name is William Dunn, I'm 23 years old, 5 ft. 10, 176 lbs., black eyes & hair. My hobbies are, music, drawing, and chess. I promise to answer all letters. Please Write! P.O. Box 600, Tracy, CA 95376.

personals

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GWM, quiet, honest, mature, responsible and unselfish, seeks lasting friendship with same. Am religious-oriented and would like to talk to a priest. This is new to me. Please help. GCN Box 324.

GM seeks yng G or Bi oriental (18-23) to share different experiences. I am 28, 6', 145 lbs. Into non-tobacco smoke, music, natural foods. Very active in gay affairs yet not a very socializing person. Write GCN Box 091.

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Dee—
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Gay Legislation '75 in Massachusetts: Background Information, describes the gay bills in Massachusetts this year, the 15 cities and 8 states with gay rights laws, statements by 28 associations (APA, NIMH, YWCA, etc.) and individuals, examples of discrimination, etc. 75c at Other Voices Bookstore or from DOB, 419 Boylston St., Boston, MA 02116. (Check payable to Legislation '75)

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Feminist News For Women — published every other week. Subscr. \$5.00/ year. 74 Grove St., NYC 10014.

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Peace and freedom through non-violent action. Subscription: \$7/year. WIN, Box 547, Rifton, N.Y. 12471.

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Gay Legislation '75 in Massachusetts: Background Information, describes the gay bills in Massachusetts this year, the 15 cities and 8 states with gay rights laws, statements by 28 associations (APA, NIMH, YWCA, etc.) and individuals, examples of discrimination, etc. 75c post. d from DOB, 419 Boylston St., Bos. MA 02116.



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Since we serve all New England, please include your area code if your ad includes a phone number. GCN reserves the right to reject advertising which may result in legal action.

GCN has no control over classified advertisers.

Hence, we cannot assure you that your inquiry will be answered or that the product or service is accurately presented.

If you wish to respond to a box number in any of our ads, send to GCN Classifieds, Box 22, Bromfield St., Boston, Mass. 02108.

If you wish to pick up your mail at the GCN office, our hours are: 10 a.m. to 6 p.m., Monday through Wednesday; 10 a.m. to 9 p.m. Thursday; 10 a.m. to 6 p.m., Friday and Saturday; and 4 p.m. to 8 p.m., Sunday.

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A new non-profit organization, Women on the Move, is planning a weekend for gay women in the Catskills, March 21-23. The group has rented an entire hotel for the weekend and there will be entertainment, three meals a day, cocktail parties, candlelight dining, and much more. The cost of the weekend is \$50-60. Inquiries should be directed to Barbara or Sandy: call collect at (201)-865-2948. Act quickly space is filling up fast.

roommates

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Non-business: \$1.00 per week for 30 words, and 50 cents for each additional 15 words. Headlines are 50 cents for 25 characters.

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GCN is in desperate need of working typewriters and people who can clean and repair them. If you have such equipment or talents to donate, please call (617) 426-4469 or come into the office at 22 Bromfield St., Boston. We would be most grateful.

MOVIE "CROMWELL" will be presented at MCC/Boston, 131 Cambridge St., Boston, on Saturday, March 1 at 7:30 p.m., and on Sunday, March 2, after church services. \$2.50 each; senior citizens \$1.50. An excellent historical film.

GAYS INSURE, INVEST

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GAY HEALTH NIGHT WEDNESDAY EVENING — HCHS

BOSTON BAIL PROJECT

Most people who are arrested are allowed bail. The rich can always pay. The poor often languish in dirty cells just because they are poor. You can help. Contact the Boston Bail Project, 1151 Mass. Ave., Cambridge, Mass. 02138, or call (617) 491-1575.

Gay and Feminist Literature Resource List Free! Valuable guide in obtaining books, pamphlets, etc. Write: Southern Gay Liberator, P.O. Box 2118, Boca Raton, Florida 33432. Self addressed and STAMPED envelope a must. Bookstores: Send most recent catalog and get listed on our third list FREE.



GAY HEALTH HANDBOOK. Basic VD information for gay women and men: a short precis of venereal and sexually related problems published by the Gay Community Services Center and Feminist Women's Health Center, Los Angeles. Single copies are obtainable free (enclose a stamped self addressed envelope) from: VD Pamphlet, GCSC, 1614 Wilshire Blvd., Los Angeles, Calif. 90017.

BOOK DRIVE

The HCHS Library urgently needs gay books, periodicals, and pamphlets, books on psychology and counselling. Share books you have already read with others by bringing them to HCHS, 30 Bromfield St., Boston.

ANDROGYNY BOOK SHOP

A wide selection of gay feminist and nonsexist childrens books. Come and visit when you're in Montreal. 1217 Crescent St., Montreal, (514) 866-2131.

OTHER VOICES — Gay bookstore at 30 Bromfield St., 3rd floor, open 11 a.m. to 6 p.m. Mon. through Saturday. Many new titles including Woman Plus Woman.

N.E. GAY CONFERENCE

For more information write N.E.G.C., c/o Postmaster, Provincetown, MA 02657 or call 617-487-9633 or 617-487-3158. For rides from Boston call Skip at 426-4469. For rides from Worcester call 892-4661.



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QUICK GAY GUIDE

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COMING... Mar 3 thru 16

3 mon

A radio show on homosexuality will be aired on New Haven station WYBC-FM 94.3 at 5:30 p.m.

Bowling is exercise, entertainment, and a way to enjoy other people. That's what it should be and that's what we hope to make it. Gay Bowling at the Boylston Bowladrome, 1260 Boylston St., Boston, this evening at 8:15 p.m. If you are interested, please call 241-8357 or 426-4469 by Saturday, March 1, so we can get an idea as to how many people will be coming. Total cost (bowling and shoes) \$2.10. You don't have to be good, or have even been in a bowling alley before, just the desire.

4 tues

Showing of the gay film "Passing Strangers" at Yale Law School Auditorium, corner of Grove and High Streets, New Haven. Sponsored by the Gay Alliance at Yale, admission will be \$1.00 and showings will be at 8 and 10 p.m. Persons under 18 years of age cannot be admitted to the film. Discussion will follow the film.

Today is Gay Americans Day, organized by Gay Legislation '75 (State House Lobbying). Meet in the main lobby promptly at 9 a.m. For more information call (617) 338-8173, 6-9 pm, Tues., Wed., or Thurs.

A meeting will be held this evening at 8:30 pm to formulate a working committee of people who can give time and effort into establishing a series of recreational events for the gay community. Anyone who may be able to help with ideas as to separate the negative aspects of such activities from the beneficial and positive feelings that should be obtainable, and begin a continuing program as a service to the gay community is asked to please attend. This meeting will be held in the GCN office, 22 Bromfield St., Boston.

5 wed

Gay Legislation '75 will meet in the Campus Center of UMass, Amherst, at 12 noon in room 805-809.

The Women's Community Health Center, 137 Hampshire St., Cambridge, is sponsoring a Lesbian Self Health Group for four weeks. A \$15 donation will be requested. For further information call (617) 547-2302.



7 fri

On Friday, March 7, "Deadly Nightshade" will play at the PUB at the Gengras Student Center, University of Hartford, Hartford, Conn. To raise money for gay legislation efforts, \$1 is requested at the door from 9 pm onward.

8 sat

Workshop on lesbian relationships from 9 a.m. to 5 p.m. at Everywoman's Center, 506 Goodell Hall, UMass, Amherst. Register before March 6 by contacting Everywoman's Center.

ANNOUNCEMENT: THE HUSTLERS BENEFIT FOR GCN IS CANCELLED!

To celebrate International Women's Day, a women's fair by and for Somerville women will be held at the Multi Service Center, 1 Summer St., from 12 to 5 p.m. There will be karate, singing, theatre, belly dancing and much more. Home Movie, a lesbian film, will be shown. Admission is free and child care will be provided.

Tonight from 9 p.m. to 1 a.m. will be a night for dancing at the Southwick Gymnasium Ballroom on Redstone Campus, University of Vermont, Burlington. The dance is being sponsored by the Gay Student Union. Admission is \$1. For more information call (802) 862-3955.

9 sun

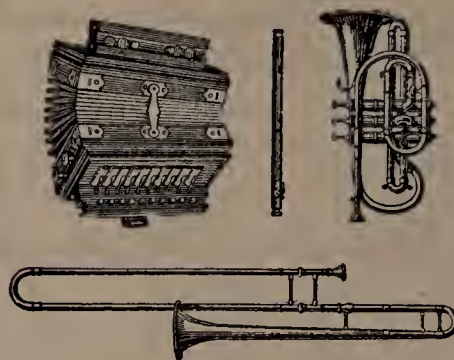
There will be a Benefit Brunch for GCN at Bob White's 1270, 1270 Boylston St., Boston, from 12:30-4 p.m. Tickets are \$1.75 which includes one drink and a meal. Come out and do something different this Sunday and help support GCN. All proceeds on tickets benefit the paper. Tickets available at the 1270 and GCN.

12 wed

GCN will hold its monthly Governing Board meeting tonight at 7:30 pm at the GCN office, 22 Bromfield St., Boston. If you are a paid or volunteer worker we would like your input, especially now as we are in the process of determining what our structure will be and how it will work. This is a very important meeting for all those concerned with the paper, please attend if you can.

15 sat

Is Caesar going out this evening (not if he listens to soothsayers)? But for \$1.50 (\$1.00 if you wear a toga) he can't go wrong and neither will you, if you go to the Gay Dance in honor of "The Mistress of Every Man in Rome." To be held at the Burton Dining Hall, 410 Memorial Dr., Cambridge, MA, from 9 pm to 1 am. Sponsored by the M.I.T. Student Homophile League.



DUCKBILL ASLEEP



N.E. GAY CONFERENCE

14 fri

Registration for the New England Gay Conference from 8 a.m. to 12 p.m. at 212 Commercial St., Provincetown. From 8 to 10 p.m. there will be social activities at the Town Hall.

15 sat

Welcoming address and speakers for the N.E. Gay Conference from 9 a.m. to noon. Workshops will be held in the afternoon.

16 sun

Workshops at the N.E. Gay Conference in Provincetown from 9 a.m. to noon. A non-sectarian service will be held from 11 a.m. to noon at the Universalist Unitarian Church. Workshops will be continued in the afternoon.

everyweek

MONDAYS

10:00 am—Gay News, WCAS, 740 AM
5:30 pm—Women's Community Health Center open house, 137 Hampshire St., Cambridge, Mass.
7:30 pm—DOB Lesbian Mothers Rap, 419 Boylston St., Rm. 323
7:30 pm—HUB General Rap, room 500A, 419 Boylston St., Boston.
8:00 pm—Lesbian Rap at Women's Center, 215 Park St., N.H.

TUESDAYS

7:00 pm—Lesbian Therapy Research Project, Women's Center, 46 Pleasant St., Cambridge
7:30 pm—DOB Women's Rap, 419 Boylston St., Rm. 323
7:30 pm—Gay Women's Rap, Exeter, N.H., (603) 772-6636
7:30 pm—HUB Coming Out Rap, room 500A, 419 Boylston St., Boston.
8 pm—Springfield Gay Alliance, 1st and 3rd Tuesdays: First Unitarian Church, 245 Porter Lake Drive, Springfield
8:00 pm—Rap on sexuality, MCC/Boston, 131 Cambridge St., Boston (except first Tues. of the month).

WEDNESDAYS

12-8 pm—Provincetown Drop-in Center has these hours especially for gay problems. Come in or call. See Quick Gay Guide.
2:00 pm—SMU Gay Alliance gay/straight rap, group one, Rm. 108.

7:00 pm—Straight-Gay Rap, Conference Room, UConn Infirmary, (side entrance), Storrs, Ct.
7:00 pm—SMU Gay Alliance Men's Rap, 2nd floor, campus center
7:30 pm—SMU Gay Alliance, Student Senate Chambers, Campus Center, North Dartmouth, Mass.
7:30 pm—Waltham-Watertown Gays, meet and supp. (2nd and 4th Weds.): Box 7100, c/o GCN
7:30 pm—Worcester Singles Rap, (617) 756-0730 for details
7:30 pm—HUB TV Rap, room 500A, 419 Boylston St., Boston
10:15 pm—"Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays)

THURSDAYS

6:00 pm—Otherfund, Inc. meeting, call GCN (617) 426-4469, 2-4 pm for place.
6:00 pm—Gay Alliance Business Meeting at UConn, Downstairs lounge of Manchester Hall, Storrs, Ct.
7:00 pm—Gay A's (alcoholics) 82 Franklin St., Worcester, Mass. 752-8330
7:30 pm—Gay Support and Action Group, Bangor, Maine
7:30 pm—Pioneer Valley Gay Union, Lord Jeffrey's Hair Salon, Amherst Inn, Amherst
7:30 pm—MCC Ecumenical Choir practice, Old West Church, 131 Cambridge St., Boston
7:30 pm—Gay Women's Caucus and Rap, UMass/Amherst, Campus Center
8:00 pm—KALOS, Hartford Conn. at Trinity Episcopal Church, corner of Farmington Ave. and Sigourney St.

8:00 pm—DOB Rap for Older Women, 419 Boylston St., Rm. 323
8:00 pm—Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge
8:30 pm—Gay Alliance at Yale meeting in library of Dwight Hall on High St., New Haven
8:30 pm—Harvard-Radcliffe Gay Group, Phillips Brooks House, Harvard Yard, Cambridge
9:00 pm—Gay Way Radio, WBUR 90.9 FM
FRIDAYS
11:00 am—SMU Gay Alliance lesbian rap, Gay Alliance office
12:30 pm—UMass/Boston Gay Group, Columbia Point, College II, room 620
7:00 pm—Wilde-Stein Club, Univ. of Maine, Memorial Union
7:30 pm—MCC/Providence Health Clinic, 37 Clemence St., Providence, R.I.
7:30 pm—HUB General Rap, room 500A, 419 Boylston St., Boston
7:30 pm—Worcester Gay Alcoholics Group, 756-0730
8:30 pm—B'nai Haskalah, Old West Church, Boston

SATURDAYS

1:00 pm—Boston Gay Youth, 536-6197
2:00 pm—Boston Gay Youth, open rap & meeting, 419 Boylston St., Room 509
3:00 pm—Worcester Gay Union Radio, WCUW 91.3 FM
8:00 pm—Gay Support and Action, dance at 23 Franklin St., Bangor Maine
8:00 pm—East Conn Gay Alliance 889-7530
9:00 pm—UConn Gay Alliance Coffee House, Inner College Trailer, "R" lot, off N. Eagleville Rd., Storrs, Ct.

UConn Gay Alliance Coffee House, Inner College Trailer, "R" lot, off N. Eagleville Rd., Storrs, Ct.

SUNDAYS

10:30 am—Closet Space, WCAS, 740 AM
2-4 pm—Gay Women of Providence rap, etc., 942-2094
2:30 pm—"Gay A's" Alcoholics rap, Old West Church, 131 Cambridge St., Boston
4:00 pm—MIT SHL meeting, Rm. 1-132 (first and third Sundays)
4:00 pm—Dignity Rap Group (except first Sunday of every month when it will follow Dignity meeting at 3 pm), St. Clements Church 1101 Boylston St., Boston.
4:00 pm—MCC/Worcester services at Central Congregational Church, 6 Institute Rd., Worcester
4:00 pm—Dignity Rap Group, St. Clements Church, 1101 Boylston St., Boston (except first Sunday of every month).
5:30 pm—Exodus Mass, St. Clement's Church, 1105 Boylston St., Boston
6:30 pm—Gay Church Services, 23 Franklin St., Bangor, Maine
6:30 pm—MCC Boston bym'n-sing, worship and fellowship, Old West Church, Boston
7:00 pm—"Burlington After Dark" bi-weekly radio show, WRUV-FM, 90.1 MHz.
7:30 pm—MCC Hartford, St. Paul's United Methodist Church, 1 Amity St.
8:00 pm—Worcester Gay Union, 82 Franklin St., Worcester, Rm. 31
9:00 pm—UConn Gay Alliance Coffee House Inner College Trailer, "R" lot, off N. Eagleville Rd., Storrs, Ct.

Quick Gay Guide...see page 23